

W. Joseph 1803

The booke of husbandry,

**Very profitable and necessary
for all manner of persons. Made
first by the Authoꝝ Fitzher-
bert, and nowe lately
corrected and amen-
ded, with diuers
additions put
therunto.**

Herbert Charles Marsh

Anno Domini.

1568.

**Imprynted at Lon-
don by John Wodely,
dwelling in Little Brit-
tain Streete without
Aldersgate.**

The Authors prologe.

Sit ista questio.

This is the question: whether unto is every man ordained? Job saith: *Homo nascitur ad laborem, sicut avis ad volandum*. That is to say: Man is borne to labor, as the Bird is to flye. And the Apostle saith: He that laborerth not, should not eat, for he ought to labour & do Gods worke, that wyl eat of his goods or gistes. The which is an hard text after the litterall sence. For by the letter, the king, the quene, nor all other lords spirituall and temporall should not eat, without they should labour. The which were vncomely, and not conuenient for such estates to labor. But who that readeth in the booke of the Moralities of the Chesse shall thereby perceiue that every man from the highest degree to the lowest is set and ordained to labour and be occupied. And that booke is deuised in .vi. degrees, that is to say: the King, quene, Bishops, Knights, Judges, and the peomen. In the which booke is shewed their degrees, authorities, workes, and occupations: and what they ought to do. And they so doing & executing of their authorities, workes, and occupatio have a wondrous great study and labour. Of the which authorities, occupations, and workes were at this time to long to write: wherefore I remit that booke as myne autor therof. The which booke were necessary to be seene of every degree, that they might order them selues accordyng to the same. And in that the yemen in the sayd moralities and Chesse play be set before to labour, defende and maintaine all the other hyper estates: the which peomen represent the common people, as Husbonds and Laborers: therefore I purpose to entreate first of Husbandry.

FINIS.

There

There beginneth the booke
of husbandry, and first wherby
husbandmen do lyue.

The most general liuing that
Husbands can haue, is by plo-
wing & sowing of their corne,
& rearing or breeding of their
Cattell, & not the one with-
out the other. Then is the
plough the most necessarieſt instrument that
an husband can occupy, wherfore it is conueni-
ent to be knowen how a plow shuld be made

Diuers maners of plowes.

There be plowes of diuers makings in
diuers countries, and likewise ther be
plowes of yron of diuers facions, And that
is because ther be many maner of groundes
and soiles. Some white clay, some red clay,
som gravel or chiltun, som sand, som mean
earth, some medled with marle, and in ma-
ny places beath ground: thus one plow will
not serue in all places, wherfore it is neces-
sary to haue diuers maners of plowes. In
Sommerſetſhyre about Celeſter, the ſhare
beame, that in many places is called y^e plow
head, is .iiij. or .v. fote long, & it is broad and
thyn, and that is because the land is herve
tough, & would ſoke the plow into the earth,
if the ſharebeame were not long, broad & thyn.
In Kent they haue other maner of plowes,
A.ij. some

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some go with wheles, as they do in many o-
ther places, & some will turne the shelbred at
at euery landes end, and plow all one way.
In Buckinghamshire are plowes made of
a nother maner, & also other maner of plow
yrons, the which me seemeth generally good
and lykely to serue in many places. & specti-
ally if the plowe beame & share beame were
xx. inches longer betwene the sheth and the
plow taylor, & the shelbred might come more
a slope, for those plowes geue out to today-
ly, & therefore they be the worse to draw, and
for no cause els. In Leistershire, Lakishire,
Dorsetshire, Lincoln, Dorset, Cambridge-
shire, and many other countres, the plowes
be of ouers makings, the which wer to long
apoces to declare how. &c. But how soe-
uer they be made, if they be well tempered
and go well, they may be better suffered.

To know the names of all
partes of the plow.

Men that be no husbands may fortune to
reade this booke, that know not which
is the plow beame, the share beame, & plow
sheth, & plow taylor, & stilt, the rest, the shel-
breds, the selbreds, the rough stanes, & plow
fote, the plowe eare or croke, the share, the
culture & plow mal. Peraduenture I geue
them these names here, as is vsed in my coun-
tre, and yet, in other countries they haue
other

other names, wherefore ye shall knowe the plow beame is y^e long tre^e above, the which is a little bent, the share beame is the tre^e vnderneath wherupon the share is set, the plow sheth is a thyn pece of s^ope wood made of oke that is set fast in a moyses in y^e plow beame, and also into the share beame, the which is the key & the chiefe band of all the plow. The plow tayle is that the husbände holdeth in his hand, and the hinder ende of the plow beame is put in a long fl^ot made in the same tayle & not set fast, but it may r^ose vp and go downe, and is pinned behind, and the same plow tayle is set fast in a moyses in the hynder ende of the share beame. The plow stilt is of the ryght syde of the plow, wherupon the rest is set, the rest is a little pece of woode, pinned fast vpon the neather end of the stilt & to the share beame into the further end, the shelbred is a broad pece of wood fast pinned to y^e right syde of the sheth in the further end, & to the vtter syde of the stilt in the hinder end, the senbred is a thyn board, pinned or nayled most commonly to the left syde of the sheth in the further ende and to the plow tayle in the hinder end. And the sayd shelbred would come ouer the sayd sheth and senbred an inch, and so come past the midst of the share made wyth a sharpe edge to receyue and turne the earth, when

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the culture hath cut it. There be two long
frames in euery plow in the hinder end, set
a slope betwene the plow tayle and the Tilt,
to hold out and kepe the plow abroad in the
hinder end, & the one is longer then the other.
The plow foote is a litle peece of wood with
a crooked ende set before in a mortise in the
plow beame, set fast wth wedgesto d^{yne}
by & do^{ne}, & it is as a stay to order of what
deepeⁿes the plow shall go. The plow eare
is made of thre^e peeces of yron, nailed fast to
the right syde of the plow beame. And some
men haue a crooked peece of woode pinned
fast to the plow beame. The share is a peece
of yron sharpe before & broad behynd a foote
long, made with a socket to be set on the fur
ther end of the share beame, the culture is a
bend peece of yron set in a mortise in y^e midst
of the plow beame fastned wth wedges on
euery syde, & the back therof is halfe an ynch
thicke, & more, and thre^e ynches broad, and
made kene before to cut the earth cleane, &
it must be well steeled & that shall cause the
easier draught, and the yrons to last much
longer. The plow mal is a peece of hard wood
with a pin put th^{ro}ow set in the plow beame
in an angers hole.

The tempering of plowes.

When y^e plowes be made of diuers ma-
ners, it is necessary for a Husband to
know

know how these plowes should be tempered to plow and turne cleane, & to make no rest balke. A rest balke is where the plow biteth att the point of the culture & share and cutteth not the ground cleane to the fozrow that was plowed last betoze, but leaueth a litle ridge standing betwene, the which doth breed thistles and other weeds. All these manner of plowes should haue al like one manner of tempering in the yrons. Howbeit a man maye temper for one thing in. y. or. iij. places, as for depenes. The sote is one, the setting of the culture of a depenes is a nother, and the thiro is at the plow taylor, where be y. wedges, y be called fote wedges, y one is in the fote aboue y beam, the other in y said fote vnder the plow beam, and other while he will set both aboue, or both vnderneath, but alway let him take good hede & kepe one generall rule, that the hinder ende of the sharebeame, alway touch the earth, that it may kill a worm, or els it goeth not truely. The tempering to go broad & narrow, is in the setting of the culture, & with the dyping of the side wedges, fozewedge, and belewedge which woud be made of ozy wood, & also the setting on of his share helpeth well, and is a cunning point of husbandry, & mendeth and paireth much plowing, but it is so narrow a point to know, that it is hard to make a man

to vnderstand it by writing, without holuer
 at the operation thereof to teach me the prac-
 tise, for it must leane much into the fozow,
 and the poynt may not stand to much vp nor
 down, nor to much into the land nor into y
 fozow. Howbest y setting of the culture hel-
 peth much. Some plowes haue a band of y-
 ron trianglewise, set ther as the plow rare
 should be that hath iij. nicks on the further
 side. And if he will haue his plow to go a na-
 row fozow, as a fide fozow should be, the he
 setteth his fote teame in the nick next to the
 plowbeam, & if he will go a meane bredth, he
 setteth it in the middle nicke, that is best for
 stirring, & if he wold go a broad fozow, he set-
 teth it in the vtmost nick, that is best for sa-
 lowing. The which is a good way to keepe
 the bredth & sone tempered, but it serueth
 not the depenes, & some men haue in stead of
 the plow fote a pece of yron set vpright in
 the further end of the plowbeam, & they call
 it a Cocke made with two or thre nyckes, &
 that serueth for depenes. The plowes that
 go with wheles haue a straight beame, and
 may be tempered in the yron as the other be
 for the bredth, but their most special temper
 is at the bolster wheras y plow beame lieth
 & that serueth both for depenes & for bredth.
 And they be good on such ground that lyeth
 light, but me semeth they be far more costly
 then

then the other plowes. And though these plowes be well tempered for one maner of ground, y^e temper will not serue in an other maner of ground, but it must rest in y^e discrecion of y^e husband to know whē it goeth well.

The necessary things that belongeth to a plow, cart & waine.

When he begyn to plow, he must haue his plow & his plow yron, his Oren or horses, & the geare that belongeth to them: that is to say, bowes, yokes, lands, stinkings wretchen temes. And when he shall lode his corn he must haue a waine, a coppingke, a payre of flenes, a wain rope, & a pickfork. This wain is made of diuers peces that will haue great reparation, that is to say the wheeles, & those be made of natthes, spokes, fellies, & dowles and they must be wel fettered with wood or yron. And if they be yron bound, they are much the better, & though they be y^e dearer at y^e first, yet at length they be better cheap for a payre of wheles yron bound, will wear 7. or 8. paire of other wheles, & they go round & light after oren or horses to draw. Now be it on marres ground & soft ground the other wheeles be better, because they be broder in the soule, & will not go so deepe. They must haue an exeltree clout with. viij. wain cloutes of yron. ij. limpins of yron in the exeltree ends, ij. axill pins of yron, or els of tough hard wood.

Now. The body of the wain of oke, & staves
the neather ratthes, the ouer ratthes, crosse
tomer, the keyes & pikstanes. And if he go to
a horse plow, then must he haue his horses
or mares, or both his hōbers or collops, bol-
mes, whited trases, swingletrees & tog with
Also a cart made of ashe, because it is light
& like stiffe to it as is to a wayne, & also to a
cart saddle, backbands & bely bands, & a cart
ladder behind when he shal carpe either corn
or kids, or such other. And in many countries
their wagines haue cart ladders both behind
and before. Also an husband must haue an
axe, a hatchet a hedging bill, a pinnauger, a
restnawger, a flail, a spade and shovel. And
howbeit & I geue them these names as is
most cōmonly vsed in my country: I know
they haue other names in other countries,
but hereby a mā may perceyue many things
long to husbandry, to their great costes and
charges, for the maintenaunce & vpholding
of y^e same. And many moe things are belon-
ging to husbands then these, as ye shal well
perceyue or I haue made an end of this trea-
tise, & if a yong husband should bye all these
things, it would be to costly for hym, wher-
fore it is necessary for him to learn to make
his yokes, Dre bowes, stoles, and all man-
ner of plow gear.

Whether

Whether is better a plow of horses, or a plow of Oren.

It is to bee knownen whether is better a plow of horses, or a plow of oren, and therein mee seemeth ought to bee made a distinction. for in some places an ore plow is better then a horse plow, & in some places a horse plow is better, that is to say, in euery place wher as y husband hath seuerall pastures to put his Oren in when they come fro their worke, thers the Ore plow is better. for an Ore may not endure his worke to labour all day, & then to be put to y commons or besoze the heard man, and then to be set in a folde all night without meat, and go to his labour in the morning. But if he be in a good pasture at night, hee will labour much all y day daily. And oren will plow in tough clay & vpon hilly ground, wheras horses will stand still. And wheras is no seuerall pasture, there y horse plow is better, for the horses may be teddered or tyed vpon leys, balkes, or hades, wheras Oren may not be kept, & it is not bled to tedder them but in few places. And horses will go faster the oren on euen ground or light ground, & quicker for cariages, but they be satre more costly to kepe in winter, for they must haue both bey & cozne to eate, & straw for litter, they must be well shod on all .iij. fete, & the geare that they

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they shal draw to, is more costly then for the
oren, & shorter while it will last, and Oren
wil eat but straw & a little hey, the which is
not halfe the cost y^e horses must haue, & they
haue no shoes as horses haue. And if any so-
raunce come to y^e horse ware old, brused or
blind, then he is little worth. And if any so-
rance come to an ore, or ware old, brused or
blind, for .y. s. he may be fed & then he is man
meat, & as good or better then euer he was.
And the horse when he dyeth is but carpon,
& therfore me semeth all thinges considered
the plow of Oren is much more profitable
then the plow of horses.

The Diligence and the attendance
that a husband should geue to his works
in maner of an other prologe, and the spe-
ciall ground of all this treatise.

Thou husband that entendest to get thy
lyuing by husbandry, take heede to the
saying of the wyse philosopher, the which
sayth: *Adhibe curam, tene mensuram, et eris di-*
ues, y^e is to say: take heede to thy charge, kepe
measure, & thou shalt bee ryche. And now to
speake of y^e first article of these .iiij. s. *Adhibe*
curam. He that wil take vpon him to do any
thing, & be slothful, recheles, & not diligent to
erecute & to performe that thing y^e he taketh
vpon him, he shall neuer thriue by his occu-
pacion. And to y^e same intent saith our Lord

in his gospell, by a parable: *Nemo mittens manum suam ad aratrum respiciens retro, aptus est regnum dei.* The spirituall conclusion of this text I remit it to the doctors of diuinity, & to the great clarkes, but to re-
 mance & bring the same text to my purpose, I take it thus: There is no man putting his hand to the plow looking backward, is worthy to haue y^e thing y^e he ought to haue. For if he go to the plow & looke backward, he seeth not whither the plow go in rige or rain, make a balke or go ouer whart, and if it so be there will be little corne. And so if a man attend not his husbandry, but go to sport and play, tauerne or alehouse, or sleeping at home, & such other vyle works: he is not then worthy to haue any corn, & therefore *fac quod uenisti*, do that thou comest for, and thou shalt finde that thou seekest for.

How a man should plow all manner of lands all tymes of the yeare.

Now these plowes be made & tempered it is to be knowen how a man should plow all tymes of y^e yeare. In the beginning of y^e yeare after the feast of y^e Epiphany it is time for a husband to go to the plow: and if thou haue any leyses to sow, or to sow otes vpon, first plow them y^e the grasse and the mosse may rot, & plow them a deepe square for otes. And in all manner of plowinge, se that

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thy eye, thy hand and thy foot do agree, and be alway ready one to serue an other, and to turne vp much mold, & to lay it flat & it rere not on edge. for if it rere on edge the gras and mosse will not rot, & if thou sow it wyth winter corn, as wheat or rye, as much corn as toucheth & mos will be drowned, & mos doth keepe such wet in it selfe. And in some countries if a man plow depe, he shal passe the good ground & haue but litle corne, but that country is not for men to keepe husbandoyp upon, but for to reare & bryde cattell or shepe, for els they must go beat their lands with matookes, as they do in many places of Cornwell, & in some places of Denonshire.

To plow for pease and beanes.

How to plow for pease & beanes, were necessary to know. first & must remembre which is most clay ground, & that plow first, & let it lye a good space or thou sowe it, because the frost, the rayn, & the sunne may cause it to break smal, to make much molde and to rige it. And to plow a square forowe the bredth & the depences all one, & to laye it close to his fellow. for the more forowes the more corn, for a generall rule of al maner of corne. And & may bee proued at the coming vp of all maner of corn to stand at the lands end & loke toward the other ende. And then may you see how the corne groweth.

How

How to sow both pease & beanes.
Then shalt sow thy pease upon thy clay
ground, & thy beanes upon the barley
ground, for they would have ranker ground
then pease. Howbeit some husbands hold o-
pinion y^e big & stiffe ground, as clay, would
be sown with big stiffe as beanes. But me
thinke the contrary, for if a dry summer come,
his beanes will be short. And if the ground be
good, put the more beanes to the pease, & the
better shal they yeld when they be threshed.
And if it be very ranke ground, as is much
at euery towne side, wher cattell both resort
plow not that land til ye wil sow it, for if ye
do, there will come vp kedlocks and other
weedes, & then sow it with beanes, for if ye
sow pease, the kedlocks wil hurt them. And
when ye se seasonable time sow both pease
& beanes, so that they be sown in y^e begin-
ning of march. How shall ye know seasona-
ble time: go vpon y^e land that is plowed, and
if it sing or cry, or make any noise vnder the
fete, then it is to mete to sow, & if it make no
noise & wil beare the horses, then sow in the
name of God, but how to sow: Put the pease
into the hopper & take abroad thong of lea-
ther or gartweb of an ell long, fasten it to
both ends of y^e hopper, & put it ouer thy head
like a leyth, & stand in the mydd of the land
wher the sacke lyeth, the which is most con-
uenient

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nenlent for filling of thy hopper, & set thy left
fote befoze, & take an handfull of pease, and
when thou takest vp thy right fote, the cast
the pease from thee at abroad & when thy left
fote riseth, take another handfull, & when thy
right fote riseth, then cast them fro thee,
& so at euery two paces thou shalt sow an
handfull of pease, & so see that thy fote and thy
hand agree, & then ye shall sow euen. And in
your casting ye must open as well your fin-
gers as your hand, & the higher & the farther
that ye cast your cozne, & better shal it spede,
except it be a great wynd. And if the land be
very good & wil breake smal in the plowing,
it is better to sow after the plowe, then to
sary any longer.

A Seede of Discretion.

There is a seede that is called discretion,
if a husband haue of that seede & mingle
it among his other coznes, they will growe
much the better, for y^e seede will tel him howe
many cartes of cozn euery laod ought to haue
And a yong husband, & may fortune some old
husband hath not sufficient of y^e seede, and he
that lacketh let him borrow of his neighbors
y^e haue. And his neighbors be unkind if they
wil not lend this yong husband part of this
seede, for this seede of discretion hath a won-
drous propertie, for the more it is taken of
or lent, the more it is. And therefore me see-
meth

meth it should be more spiritual then temporal, wherein is a great diuersity, for a temporal thing & more it is deuised, & les it is, & a spiritual thing & more it is deuised & more it is. *Verbi gracia*, for exāple. I put y^e case one toke a loafe of bread & cut it in small peeces & deale it to a company of people, ther may be so many to receiue it, that at length he shal geue all & leaue none for hym selfe. This is now a temporal matter. A spiritual thing is this, as the Lordes prayer, or any other good prayer that a man can say, let him teach it to. xx. to a. C. or to a. M. yet is the prayer nothing the lesse but much more. So this seede of discrecion is but wisdom & reason, and he that hath wisdom, reason, & discrecion, may teach it, & informe other men, as he is bound to do, wherein he shal haue thanks of God, & he doth but as God hath commaunded him by his gospel: *Quod gratis accepistis, gratis date*, & thing that ye take freely, geue it freely again, and yet shall ye haue neuer the lesse.

How all maner of coyne should be sowen.

But yet me thynke it is necessary to declare how all maner of coyne should be sowen, & how much vpon an acre most commonly, & first of pease & beanes. An acre of ground by the statute, y^e is to say. xvj. foote & a halfe to the perch or pole. iij. perches to an acre in bredth, & fourty perches to an acre in

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length may be metely well sowen with two London bushels of pease, & which is but .ij. drykes in other places. And if there bee the fourth part beanes, then will it haue halfe a London bushell more, & if it be halfe beanes it wpll haue thre London bushels, and if it bee all beanes, it will haue .liij. London bushels fully, & that is halfe a quarter. Because the beanes be great & grow vp straight, & do not spred & go abroad as pease do. An acre of good beanes is worth an acre & a half of good pease, because ther will be mo bushels. And the best property & longeth to a good husband is to sow all maner of cozne thicke ynough, & specially beanes or barley, for comonly they be sowen vpon ranke ground & good ground wil haue the burthen of corn or of weed. And as much plowing & harrowing hath an acre of ground, & sow thereupon but one bushell, as if ye sowed .4. bushels. And vncouted one bushel may not geue so much corn again as the .iiij. bushels, though & thre bushels that be sowed more be allowed and set apart. And one bushel & an halfe of white pease or grene pease will sow as much ground as .ij. bushels of gray pease, and that is because they be so smal, & the husband nede not to take so great an handfull. In some countries they begyn to sow pease sone after Christmas, & in some places they sow both pease & beanes vnder
sowen

to sow, and those of reason must be sown by
 tyme. But for the most generally to begyn
 sone after Candelmas is good season, so that
 they be sown at the beginning of March or
 iune upon. And specially let them be sown
 in y^e old of the moone. for the opinion of old
 husbandes is y^e they should the better coo, &
 the soner be ripe. But I speake not of barley
 pease, for they be sown before Christmas.

¶ To sow barley.

Every good husband hath bys barley
 sown well donged, & lying rigged all the
 deepe & cold of winter, y^e which rigging ma-
 keth y^e land to be dry, & the donging maketh
 it to be melow & ranke. And if a drye season
 come before Candelmas, or soone after, it
 would be cast downe, & water sowed be-
 twene the lands, that the wete rest not in y^e
 raine, & in the beginning of March rig it by
 again, & to sow in every aker. v. London bu-
 shels, or. liij. at the least, & som yeares it may
 so fortune that ther cometh no seasonable
 weather before March to plow his barley
 earth, & as sone as he hath sown his pease &
 beanes, then let hym cast his barley earth, &
 shortly after to rig it again, so that it be so-
 wnen before April. And if the pease tyme be
 past, then sow it vpon the casting. It is to be
 known that ther be. iij. maner of barleys,
 that is to say spret barley, long eare, and beare

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barly that some men cal big. Spout barly
hath a flat eare most cōmonly. iij. quarters
of an inch broad, and. iij. inches long, and the
corne be very great & white, & it is the best
barly. Long eare hath a flat eare half an inch
broad, &. iij. inches & more of length. But the
corne is not so great nor so white, & sooner it
will turn & grow to the otes. Bear barly or
big would be sown upon light & dry ground,
& hath an eare. iij. inches of length or more,
set four square like peke wheate, smal corne
& little flour, and that is the worst barly, &. liij
London bushels are sufficient for an aker, &
in some countreies they do not sow their barly
till May, & that is most cōmonly upon gravel
or sandy ground. But that barly generally
is neuer so good as that y^e is sown in March.
For if it be very dry whether after it be sown,
that corne that lyeth above, lyeth drye and
hath no moisture, and that that lieth under
neath cometh up, & when rain cometh, there
spredeth that that lyeth above, & oft times it
is greene when the other is ripe, and when it
is threshen, there is much light corne, &c.

¶ To sow otes.

And in March is time to sow otes, espe-
cially upon light ground & dry, how be it
they will grow on wetter ground, then any
cornels, for wet ground is good for no ma-
ner of corne, &. iij. London bushels will sow

maker. And it is to be knowen, that there be
 iiij. maner of otes, þis is to say red otes, blacks
 otes & rough otes. Red otes ar the best otes,
 when they be thretted, they be yelow in the
 bushel, & veri good to make otemel of. Blak
 otes are as great as they bee, but they haue
 not so much flour in them, for they haue a
 thicker huske, & also they bee not so good to
 make otemel. The rough otes be the worst
 otes, & it quiteth not the cost to sow them.
 They be very light & haue long tailles, wher
 by they will hang ech one to other. All these
 maner of otes wear the ground very sore, &
 maketh it to bear quich: a yōg husband ought
 to take hede how thick he soweth all maner
 of corn two or thre yerres, & to se how it com-
 meth vp, & whither it be thick inough or not
 & if it be thin, sow thicker the next yere, &
 if it be wel, hold his hand thre other yerres,
 & if it be to thyn, let him remember himself
 whether it be so: the vnseasonableness of the
 weather, or for thyn sowing, and so his wis-
 dome and discretion must discern it.

To harrow all manner of cornes.
 When theselands be plowed, & the corns
 sown, it is conuenient þ they be well
 harrowed, or els crows, doves, & other birds
 will eat & beare away the cornes. In many
 countreies, the husbands vse to haue an ore
 harow, which is made of. viij. smal peeces

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of timber, called barow bulles, made either
of ashe or oke, they be two yardes long, & as
much as the small of a mans leg, and haue
clots of wood put thorow them like lathes, &
in euery bull are fixe sharpe peeces of yron
called barow tyndes, set some what a slope
forward, & the foremost slope must be bigger
then y^e other, because the sote teame shall be
fastned to y^e same by a shakle or a ro to draue
by. This barrow is good to breake the great
clots, & to make much mold, & then the horse
barrowes to come after to make the clottes
smaller, & to lay the graund even. It is a great
labour & paynto the oren to go to barow, for
they were better to go to y^e plow two daies,
then to barow one day. It is an old saying:
the Oxe is neuer wo, til be to the barow go.
And it is because it goeth by twitches, & not
alway after one draught. The horse barow
is made of fine bulles, & pass not an ell long,
& not so much as y^e other, but they be like fle
ted & tinded. And when the corne is well co
uered, then it is harrowed inough. Ther be
horse barowes that haue tindes of wood, and
those be vsed much about Kippone & such o
ther places, where be many bulder stones,
for these stones would wear y^e yron to sore.
And those tyndes be most comonly made of
the ground end of a pong asb, & they be more
then a sote long in the beginning, & stand as
much

much above the harrow as beneath. And as they weare or break, they drive them downe lower, & they would be made long before ere they be occupied, & they be dry, so then they shall endure & last much better, and sick the faster. The horses that shall draw these harrowes must be well kept, & shod, or els they will sone be tyred, & sore beat & they may not draw. They must have humpers or collers, helmes wythed about their neckes, tresses to draw by, & a swingle tree to hold the tresses abrode, & a tag with to be betwene & swingle tree & the harrow. And if the barly ground will not break with harrowes but be clotty, it would be beaten with mallets & not strapt downe, for then they beat the corne into the earth. And if they beate the clot on the syde, it will the better break, and the clot will lye light & the corne may lightly come up. And they vse to role their barly ground after a shour of rain, to make & ground eny to mow.

¶ To salow.

When these husbandys haue sown their pease, beanes, barley & otes & harrowed the, it is & best time to salow in & latter end of March & Aprill, for wheate, rye & barley. And let & husband do & best he can to plow abrode for & a dope, so & he turne it cleane and laye it flat that it cere not on edge, the which shall destroy all the thistles & weeds.

for the deeper & the broder that it goeth, the
more new mold and the greater clots shall
ye have, & the greater clots, y^e better wheat,
for the clottes kepe the wheat warme all the
winter, & at March they will melt and break
and fall in many small peeces, y^e which is a
new donging & refreshing of the corne. And
also there shall but litte weedes grow vpon
y^e salatoes y^e are so salowed, for the plow go-
eth vnderneath the rootes of all manner of
weedes, & turneth the rote vppwards y^e it may
not grow. And if y^e lād be salowed in winter
time, it is far the worse for. *ty. principal causes.*
One is al the rayn y^e cometh shal wash
the land & driue away the dong and the good
molde that the land shalbe much worse. An
other cause is, the rayn shal beate the lande
so flat, and bake it so hard together, that if
a dry May come, it will be to hard to stirre
in the month of June. And the third cause is
the weedes shal take such roote as spring
tyme come, y^e they will not be cleane turned
vnderneath, y^e which shalbe great hurt to
the corn when it shalbe sown, & specially in
the tyme of weeding of the same, & for any o-
ther thing make a depe holow so low in the
rige of y^e land, and loke well thou rest balle
it not, for & thou do, there will be many thi-
stels, & then thou shalt not make a cleane rige
at the first stirring, & therfore it must needs
be depe

he depe plowed, or els ye shall not turne the weedes cleane.

To cary out dong or mucke, & to spred it.

And in the latter end of Aprill, & the beginning of May, is time to cary out his dong or muck, and to lay it vpon hys barley ground. And wher he hath barley this yeare, sow it with wheate or rye the next time it is fallowed, & so shal he muck all his lands ouer at euery second fallowe. But that husbands that can finde the meanes to carpe out hys dong, and to lay it vpon his land after it be once stirred, it is much better then to lay it vpon his fallow for diuers causes. One is, if it be layd vpon hys fallowe, all that falleth in the hollow ridge shall do litle good, for when it is rigged againe, it lieth so depe in the earth, y^e it will not be plowed vp againe except that when he hath spread it, he will with a shouell or a spade cast out all that is fallen in the ryg. And if it be layd vpon the stirring, at euery plowing it shal medle the dong & the earth together, the whych shall cause the corne much better to growe & encrease, & in some places they lode not theyr dong tyl harvestt bee done, & that is vsed in the farther side of Darbyshyre called Scarsdale, Halothyre, & is Northward toward Poake & Rippon, and that I cal better then vpon the fallow, & specially for barley, but vpon

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on the first turning is best for wheate and rye, & that his dong be laid vpon smal heaps nye together, & to spread it euenly & to leaue no dong ther as the muck heap stode, for the moistnes of the dong, shal cause the ground to be rank inough. And if it be mixed with earth as sholings & such other, it will last the longer & better for barley then for wheate or rye, because of weeds. Horse dong is y worst dong that is, the dong of all maner of cattell that tcheue their cud is very good, & the dong of doves is best, but it must bee layde vpon the ground very thinne.

¶ To set out the shepfold.

Also it is tyme to set out the shepfold in May, & to set it vpon the rye ground if you haue any, & to flite it enery morning or night, & in the morning when he cometh to his fold, let not his shepe out anon, but raise them vp & let them stand still a good season, that they may dong & pisse. And go amonge them to see whether any of them haue anye mathes or be scabbed, and see them. in. or. iij. times on the one side, and as oft on the other side. And when the kelles bee gone beside the ground, then let them out of the folde, and dyne them to the soundest place of the field. But he that hath a salow field seuerall to him selfe, let him occupy no folde, for fol- ding of shepe maketh them scabbed, & bre-

deh

pest mathes, & when a storme of ill weather
 cometh in the night, they can not flee nor go
 away, and y^e appaireth the soze of their flesh.
 But let that mā y^e hath such a seuerall salowe
 field, let him dresse .xx. rrs. or .xl. stakes, accor-
 ding to the number of his shepe vpon his fa-
 low where he would set his fold, & specially
 in the farthest part of the field, from thence
 as they came in, for y^e going vpon doth much
 good. And let the shepheard bring his shepe
 to the stakes, and the shepe wil rub them on
 the stakes. And let the shepheard go about
 them til they be set, & thus serue them .ij. or
 .iij. nyghtes, & they wil folow thase stakes as
 he flyteth them, & set by them. And if any il
 weather come, they will clyse vp, & go to the
 hedge, & this maner of folowing shall brede no
 mathes nor scab, nor appaie them of their
 flesh, & shal be a great safegard to y^e shepe for
 rotting, & in the mornynge put them out of
 their pasture, and thou shalt not nede to bye
 any hurdels nor shepe fleks, but how ye shal
 salue them or dresse them, ye shal vnderstand
 in the chapter of sheepe after.

C To cary wood & other necessaries

And in May when thou hast salowed y^e
 ground, & set out the shepefold, & rased
 out the dong or muck, if thou hast any wood
 cole, or tymer to cary, or suche other busi-
 nes, that must needes be done with the care

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or wayne, then is time to do it. For then the way is lyke to be fayre and dry, & the dayes long, and that time the husband hath least to do in husbandry. Peradventure I set one thing to be done at one tyme of the yere, & if the husbände should doo it, it should bee a greater los to him in an other thing: wherefore it is most convenient to doe that thyng first, that is most profitable to hym, and as sone as he can, to do the other labours. &c.

A To knowe diuers maner of weedes

In the latter end of May, and the beginning of June, is time to weed thy corn.

There be diuers maner of weedes, as thistles, kedlocks, docks, cockedake, barnold, golde, badods, dogfenel, mathes, terro, and diuers other smal weedes. But these bee they that greue most, the thistle is an yll weede, rough & sharpe to handle, and createth alwaye the corns nye it, and causeth the sheerers not to sheere cleane. Kedlockes hath a leafe lyke rapes, & beareth a yelow flour, and is an yll weede, groweth in all maner of corn, & hath smal coos, and groweth lyke mustard seede. Docks haue a brood leafe, & diuers hie spires and very smal seede in the top. Cockell hath a long smal leafe, & will beare. v. or. vi. flours purple colour as brood as a grot, & the seede is round and black, and may wel be suffered in hysed corn, but not in seede, for therein is much flour.

flour. Wike is lyke vnto rye till it begyn to
 fede, & it hath many feedes like fenel feedes, &
 hangeth downward, & it may wel be suffered
 in bread, for ther is much flour in the fede, &
 it is an opinio that it cometh of rye. &c. Der-
 mold groweth by straight like an hye gras,
 & hath long feedes on either side the sterte, &
 there is much flour in that feede, & groweth
 much among barley, & it is said that it com-
 meth of smal barley. Gols hath a short tag-
 ged lease, & groweth halfe a yard hye, & hath
 a yelow flour as broad as a groat, & is an yll
 weede, groweth commonly in barley and peas.
 Handod hath a blew flour and a fewe lyttle
 leaues, & hath five or sixe braunches floured
 in the top, and groweth commonly in rye by o-
 lcaue ground, & doth litle hurt. Dogfenell &
 mathes is both one, & in the coming by is
 like fenel, & beareth manye white floures to
 a yelow fede, & it is the worst weede that is ex-
 cept terre, & it cometh most commonly when
 great wete cometh shortly after the corne is
 sown. Terre is the worst weede, & it neuer
 doth appeare till the moneth of June, & spe-
 cially when there is a great wete in y mone
 or a litle before, and groweth most in rye, &
 & it groweth like fitches, but it is much sma-
 ler, & it will grow as hye as the corne, & with
 the weight therof it pulleth the corne flat to
 the earth & freateth the eares away. Wa her-
 8036

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soze I haue sene husbands mowe downe the
corne & it together. And also wth sharpe hokes
to reape it as they do pease and made it dry
& then it will be good fodder. There be other
weedes not spoken of, as dæ, nettels, dodder
and such other that do much harme.

How to weede corne.

Nowe it would be knowen howe these
cornes should be weeded, y^e chief instru-
ment to weede wth, is a payre of tongs made
of woode, & in the farther ende it is nicked to
hold the weede faster, & after a shoure of rain
it is best weeding, for then they may be pul-
led vp by the rootes, and then it cometh ne-
uer again, & if it be dry wether, then ye must
haue a weeding hoke with a socket set vpon
a litle staffe a yard long. And this hoke wold
be well steeled & ground sharpe both be ynd
and before. And in his other hand he hath a
forked stick a yard long, and with his forked
stick he putteth the weede from him & he put-
teth the hoke beyond the roote of the weede
and pulleth it to him, & sitteth the weede fast
by the earth, & with his hooke he taketh vp
the weede, & casteth it in the rayn, & if y^e rayn
be full of corne, it is better to stand still when
it is cut & withered, but let him be ware that
he tread not to much vpon the corne, & speci-
ally after it be shot, and when he cutteth the
weede, that he cut not the corne, and therefore

the hooke would not passe an ynch wyde. And when y weede is so thort that he can not with his forked stick put it from him, & with the hoke pul it to him, then must he set his hoke vpon the weede fast by the earth, & put it from him, & so shall he cut it clean. And with these .ij. instruments he shal neuer stoppe to his worke. Dogfenel, guldes, mathes, & kedlockes are ill to weede after this maner, they grow vpon so many braunches hard by the earth, & therefore they vse most to pull them vp with their handes, but looke well that they pull not by the corne withal, but as for terre there will no weeding serue.

The first furring.

Also in June is tyme to ryge by the fallow, the which is called y first furring: & to plow it as depe as thou cast, for to turne the rotes of the weedes vpward that the sun and the drye weather may kill them. And a husband cannot conueniently plow his land and lode out his dung both vpon a day with one draught of beastes, but a husband may well loade out bys doong before noone, and lode haye or corne at after noone, or he may plow before noone, and lode hay or corne at after noone with the same draught, and no hurt to the cattell, because in loding of haye or corn the cattell is alway eating or baiting: so they cannot do in loding of dog & plowing.

¶ To mow grasse.

Also in þe latter end of June is time to begin to mow, if thy medowes be wel grown, but how soeuer they be grown in July, they must nedes mow for diuers causes: one is, it is not conuenient to haue hey and cozne both in occupation at one tyme. Another is, the yonger and the greener that the grasse is, the softer and the sweeter it will be when it is hey, but it will haue the more withering, & the elder the grasse is, the harder and dryer it is, & the worse for all manner of cattell, for the seedes be fallen the which is in manner of prouander, & it is the harder to eat & to tchew. And another cause is, if dry weather come, it wil dry & burne vpon the ground and walk away. Take hede that thy mower mow cleane & hold downe the hinder hand of his sith that he do not endent the grasse, & to mow his swaith cleane thorow to that that was last mowen before, that he leaue not a man betwene, and specially in the common medow, for in þe seuerall medow it maketh the les charge, & that the moldy warps byls be spred, & the sticks cleane picked out of the medow in April, or in þe beginning of May.

¶ How forks and rakes should be made.

A Good husband hath his forks and rakes made ready in the winter before, & they would

would be got betwene Michelmase & Martilmas, and heyked, and set even to lye vpright in thy hand, and then they will be hard, stiffe and dry. And when y husband strecth by the tyre & hath nothing to do, then may he make them ready, & toth the rakes with dry withy wode, and boze the holes with his wimble, both aboue & vnder, and dryue the teeth vprward fast and hard, and then wedge them a boue with dry wode of oke, for y is hard and wpll dryue and neuer come out. And if he get them in sap tyme, all the baking & drying that can be had, shall not make them hard & stiffe, but they will alway be plying for they be most comonly made of basel & withy, and these be the first trees that blome & specially basell, for it beginneth to blom as sone as the leafe is fallen, & if the rake be made of grene wood the head will not abide vppon y steele, and the teeth will fall out when he hath most nede of them, & let his worke and lose much hey: & see that the rake and forke lye vpright in thy had, for if y one end of thy rake or the side of thy forke hangess downward the they be not handsome nor easy to worke wyth.

CTo tredde and make hey.

When thy medowes bee mowed, they would be well tedded & layd even vpon the grounds, & if the grasse be very thicke it would be shaken with hands or with a shorke

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plakforu, for good tedding is þe chetefest poynt
to make good hey, & then it shal be widdered at
a lyke or els not: & when it is wel withered
on the ouerside & dry, then turn it cleane be-
foze noone a lode as the dew is gone. And if
thou dare trust the weather, then let it lye
so all night, and on the next day turne it a-
gayn befoze noone, & toward night make it
in windrowes, & then in small hey cockes, &
so to stand one night at the least & sweate, and
on the next saye day cast it abroad agayne
and turne it once or twise, & then make it in
greater hey cocks, & to stand so one night or
more, that it may bryng out and sweat, for if it
sweat not in the hey cockes, it will sweat in
the mow, & then it wil be dusty and not bol-
some for horse, beastes nor shepe. And when
it standeth in the cockes it is better to lode,
and the more hey may be loded at a lode, and
the faster it will lye. Dutch hey cometh
of a grasse called crofote, and groweth flat
after þe earth, & beareth a yelow flower halfe
a yard hie and more & hath many knots to-
ward the roote, & it is the best hey for horses
and beastes, & the sweetest, if it be well got,
but it will haue much more widdering then
other hey, for els bee will be pille him selfe &
was bot & after dusty. And for to know whe-
it is widdered ynough, make a litle rope of
the same that ye thinke should be most gre-
nest

nett, and thwyne it as hard together betwene
your hands as ye can, & so being hard thwynd
let one take a knyfe, and cut it fast by your
hande, & the knots will be moyst if it be not
dry enough. Short hey & ley hey is good for
shepe, & all maner of cattell if it be well gat.
A man maye speake of makynge of hey, and
getting of corne, but God dyspōseth and or-
dereth all thinges.

¶ How rye should be thorne.

In the latter end of July, or the begin-
nyng of August is tyme to sheare rye,
the which would bee thorned cleane, and fast
bounden. And in some places they mow it,
the which is not so good to the husbandys pro-
fit, but it is sōner done. For whē it is mowen
it wyl not be so fast bounden, & he cānot ga-
ther it so cleane, but ther wyl be much los, &
taketh moze roume in the barne the thorne
corne doth. And also it wil not kepe nor saue
it selfe from raine or yll weather, whē it stā-
deth in the couer, as the thorn corne will do.

¶ How to sheare wheate.

Wheate would be thorne cleane, & hard
bounden in lyke maner, but for a ge-
neral rule take good hede, that the shearers of
all maner of whyte corne, cast not by their
hands basely, for then al the lose com, & the
strawes that he holdeth not fast in hys hād,
flie over hys head, & are lost: & also it will

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pul of the eares, & specially of the corns that be very ripe. In some places they will there their cornes hye, to the entent to mow their stubble, either to thack or to burne, if they so do they haue great cause to take good hede of the Shearers. For if the eares of the corne croke down to the earth, & the Shearer take not good hede, & put by the eare, or he cut the straw: as many eares as be vnder his booke or sicke, fall to the earth & be lost, & when they mow the stubble, it is great binderace to the profit of the ground. And in Somersetshire about Zelcester & Martock, they doo sheare their wheate very low, & al the wheat straw that they purpose to make thack of, they do not thresh it, but cut of the eares & bind it in sheaves & cal it reeds, & therewith they thack their houses. And if it be a newe house, they thacke it vnder their foote, the whych is the best & the surest thacking y can be of straw, for Crows and Doves shall neuer hurt it.

¶ To mow or sheare barley & otes.

Barley & otes be most comonly mowen, & a man or womā follooweth y mower with a hand rake, half a yarde long with. vij. or. viij. teeth in his leaft hand, and a sicke in the right hand, & with the rake he gathereth as much as will make a sheafe. And then he taketh y barley or otes by the tops, & pulleth out as much as wyll make a band, & casteth

the band from hym on the land, & wyth hys rake & his sicke taketh vp the barly oꝝ otes, and layeth them vpon the band, & so the barly lieth vnbunden. iij. oꝝ. iij. dayes if it bee faire weather, & then to binde it. And when the barly is led away, the lands must be raked, oꝝ els ther wil be much corne lost, & if y barly oꝝ otes lye, they must nedes be shorne.

C To reape oꝝ mowe peas & beanes.

P eas & beanes be most commonly last reaped oꝝ mowen of diuers manners, some with sickels, some with hookes, & some with staffe hookes. And in some places they lay them on repes, & when they bee dry, they lay them together on heapes like hey cocks, and neuer bynde them. But the best way is when the repes be dry to binde them, & to set them on the ryge of the lands thre sheaves together. And loke that your therers, reapers, oꝝ mowers geld not your beanes, that is to say, to cut the beanes so hie, that y nea thermost ead grow stil on the stalk, & when they be bounde, they are the more redy to lode & unlode, to make a rake & to take from the mow to threth, and so be not the repes.

How al maner of cornes should be tythed, **N**ow y all the corns before specified, be shorne, mowed, reaped, bounden vp, & layd vpon the ryge on the lande: let the husband take hede of Gods commaundement,

& let him go to y^e end of his lande & begin and
 tel. ix. sheues, & let him cast out the .x. sheafts
 in the name of God, & so to peruse from land
 to land, til he haue truly tithed al bys cozne.
 And beware & take hede of the saying of our
 Lord by his Prophet Malachias, the which
 sayth: *Quia mihi non dedistis decimas & primi-*
cias, id circo infame & penuria malidicti estis.
 That is to say, because ye haue not geuen to
 me your tithes & your first frutes, therefore
 ye be cursed and punished with hunger & pe-
 nury. And according to that S. Austen saith
Da decimas, alioqui incidēs in decimam partem
angelorum qui de celo corruerunt in infernum;
 That is to say: giue thy tithes trulpe, or els
 thou shalt fall among the tenth part of the
 Angels that fel from heauen into hell: the
 which is an hard woord to euery man that
 ought to geue tithes, & doth not geue them
 trulpe. But S. Austen sayth a comfortable
 word agayne to them that geue their tithes
 trulpe, that is to saye: *Decime sunt tributa*
egenium animarum, tithes are tributs or re-
 wards to needy soules. And further he sayth;
Si decimam dederis nō solum abundantiam fruc-
uum recipies, sed etiam sanitatem corporis et a-
nime consequeris. The which is to say: if thou
 haue geuen thy tithes trulpe, thou shalt not
 onely receiue the profit & the abundance of
 goods but also health of body & soule shal fo-
 low.

low. **W**old God y^e euery man knew y^e hard
word of our Lord by his Prophet Malachi-
as, & also the comfortable wordes of the holy
S. Austen, for then wold I trust verely that
tythes should be truly geuen.

How all maner of corn should be couered.

Now these corns be thorne and bound,
& the tithe call out, it is time to couer
them, shooke them, or half throue them, but
couering is y^e best way of al maner of whyte
corne. And that is to set foure sheaues of one
side, & four on the other side, & two sheaues a
houe of the greatest, bounden hard nie to the
neather end, the which must be set upward,
& the top downward, spred abroad to couer all
the other sheues. And they wil stand best in
wynd, & saue them selues best in rain, & they
would be set on the ryg of the land, & the said
sheues to leane together in the tops, & wyde
at the ground, y^e the wynde may go throug
to dry them. Deas & beakes would bee set on
the rige land. iij. sheaves together, the tops
upward & wythten together & wyde beneath,
that they may the better wyther.

To lode corne and mow it.

When al these cornes be dry & wythered
inoug, then lode them into the barn,
and lay euery corne by it selfe. And if it bee a
wete haruest, make many mowes. If thou
haue not housing inoug, then it is better to

lay thy peas & beanes without vpon a reke,
then other coine, and it is better vpon a scaf
fold then vpon the ground, for then it must
be wel hedged, for swine and cattel, and the
ground will rot the bottom, and the scaffold
saueth both hedging and rotting, but they
must be wel couered both. And the husband
may set sheepe or cattel vnder the same scaf
fold, and wyl serue him in steede of an house,
if it be well and surely made. &c.

The second sturring.

In August & in the beginning of Septe
ber is time to make his secod sturring,
and most comonly it is cast down & plowed
in mayn forow not to depe, nor to ebbe, so he
turn it cleane. And if it be cast, it woulde be
water forowd betwene the landes there as
the rayn should be, & it will be drier whē the
land should be sown. And if the landes lye
bye in the ryg, & bye at the rayn, & low in the
myddest of the side that the water maye not
run easely into the rayne, as I see daylye in
marpe places, then let the husbände set bys
plow three or four foote from the ryge, and
cast al the ryge on both sides, and when the
ryge is cast, set his plow there as he began,
& ryge vp the remnant of the land, and so is
the land both cast and rygged, and al at one
plowing. And this shall cause the land to lye
found when it is sown at the next tyme, &
then

then shall it not drowne the corne.

¶ To sow wheate and rye.

About Michelmass is tyme to sow both wheate & rye. Wheate is most comon ly sown under the sorow, that is to say: cast it upon the fallow, and then plow it under. And in some places they sowe their wheate upon their peas stubble, the which is neuer so good as that y^e is sown upon the fallow, and that is used wher they make fallow in a field euery fourth yere. And in Ester they vse to haue a childe to go in the sorow before the horses o^r ore, with a bag o^r a hopper full of corn, & he taketh his handfull of corn, & by litle & litle casteth it in the said sorow. We seemeth that childe ought to haue much discretion. Howbeit ther is much good corne & rye most comonly sown aboue, & harowed, and y^e London bushels of wheate & rye wyll sow an acre. Some ground is good for wheate, some for rye, & some is good for both, & upon that ground sowe blende corne, that is both wheat & rye, which is y^e surest corn of growing, & good for the husbandes household. And the wheate that shall be medled wyth rye, must be such wheat as wil sone be ripe, and that is flaren wheat, polerd wheat, o^r white wheate. And ye shall vnderstand that there be diuers maner of wheates: flaren wheate hath a yelow eare, & bare without anys, and is the

is the brightest wheate in the bushell, & wyl
make the whitest bread, and it wil wear the
ground soze, & is smal straw & growes very
thick, & is but smal corn. Polerd wheat hath
no anis, thick set in the eare, & will some fall
out, and is greater corne, & wil make white
bread. White wheate is like polerd wheate
in the bushell, but it hath anys, & the eare is
four square, & wil make white bread. And in
Essex they call flaren wheate white wheate.
Red wheate hath a flat eare an ynch broade
ful of anis, & is the greatest corne, & the bro-
dest blade, and the greatest straw, and wyl
make white bread, & is the ruddest of colour
in the bushel. English wheate hath a dunne
eare, few anys or none, & is the worst wheat
sane peke wheate. Peke wheate hath a red
eare ful of anys, thyn set, and oft tymes it is
flintered, that is to say smal corne wrinkled
and dreyed, and wyl not make white bread,
but it wyl grow upon cold ground.

¶ To thresh and wyndow corne.

This wheat and rie that thou shalt sow
ought to be very clean of weede, & ther-
fore ere þu thresh thy corn open thy sheaves,
& pike out al maner of weedes, & then thresh
it and wyndow it clean, & so shalt thou haue
good clean corne another year. And in some
countries about London specially, & in Essex
and Kent they do fan their corne, the which

is a very good gyse and a great safegarde for
shedding of the cozne. And when thou shalt
sell it, if it be wel wyndowed or fanned, it will
be sold the dearer, and the light cozne will
serue the husband in his house.

To seuer pease, beanes, & fitches.

When thou hast threshed thy pease and
beans after they be wyndowed, and ere
thou shalt sow or sell them, let them be wel
ryed with flues, & seuer in .ij. partes by great
from small, & thou shalt get in every quar-
ter a London bushel or there about. for the
small cozne lyeth in the holow & voyd places
of the great beanes, & yet the great beans be
sold as dear as if they wer altogether, or dea-
rer, as a man may proue by a familiar exam-
ple: Let a man bye a hundred hearings, two
hearings for a peny, & another hundred hear-
ings .ij. a peny, and let him sell these two
hundred hearings agayne .v. hearings for
ij. d. now hath he lost .iiij. d. for .c. hearings
ij. for .i. d. cost, .v. s. and .c. hearings .ij. for a
peny cost .ij. s. & .iiij. d. by which is .viij. s. .iiij.
d. and when he selleth .v. hearings for .ij. d.
xx. hearings cometh but to .viij. d. & there is
but .xij. score hearings & that is but .xij. grots
& .xij. grotes, & that cometh but to .viij. s. &
so he hath lost .iiij. d. and it is because ther be
not so many bargaines, for in the bying of
these .cc. hearings ther be .v. score bargains.

And

And in þe selling of þe same ther be but. xlvij
bargaines, and so is ther loss. x. hearings, the
which would haue ben two bargaines mo,
and then it had ben even & meete. And ther-
fore be that byeth grosse saile and retayleth
must nedes be a winner, and so shalt thou be
a loser if thou sel thy pease, beanes, & fitches
togither, for then thou lovest grosse sale. And
if thou seuer them in. iij. partes, then thou
dost retayle, wherby thou shalt winne.

Of shepe & what time of the yeare
the Rams should be put to the ewes.

A husband can not well thryue by bys
corn, without he haue other cattel, nor
by his cattel without corne, for els he shal be
a byer, a borrower, or a begger, and because
that shepe in mine opinion is the most pro-
fitablest cattel þat a man can haue, therefore I
purpose to speake first of shepe. When first it
is to be knowen what tyme þu shalt put the
Rams to þe ewes, & therein I make a distinc-
tion, for euery man may not put to their ras
al at one time, for if they do ther wil be great
hurt & losse. for that man that bath the best
shepe pasture for winter, & soner springing in
the beginning of þe yeare, he may suffer bys
Rams to go with his Ewes al tymes of the
yeare, to blissom or ryde when thy wil. But
for the comon pasture it is time to put to his
rams at þe exaltation of þe crosse, for then the

Wicke goeth to the rut, & so would the ram.
 But for the common husband that hath no
 pasture but the common fieldes, it is time e-
 nough at the feast of S. Michael the archan-
 gell. And for the poore husband of the Deke or
 such other, y^e dwell in hilly and hie grounds
 that haue no pastures nor comon fields, but
 alonely the comon heathes, Simon & Iudas
 day is a good time for them, & this is the rea-
 son why: an ewe goeth with laibe. xx. weekes,
 & shal yeane her lambe in the. xxi. weekes, & if
 she haue not couenient new gras to eat, she
 may not geue her lambe milke, & for want of
 milke there bes many lambes perished and
 lost, and also for pouerty the dams will lacke
 milke, & forsake their lambes, and so often
 tymes they dye both in such hard countries.

To make an ewe to loue her lambe

If thy ewe haue milke & wil not loue her
 lambe, put her in a narrow place made
 of boordes or of smoth brouse a yarde wide, and
 put the lambe to her & socke it, and if she ewe
 smite y^e lambe with her head bynd her head
 with a hepe rope or a corder to y^e syde of the pen
 & if she will not stand sydelong, call the ewe
 & geue her a litle hepe & tye a dog by her that
 she may see him, and this will make her to
 loue her lambe shortly. And if thou haue a
 lambe deade, whereof the dam hath much
 milke, slea that lambe and tie that skin vpon
 another

The booke

another lambes backe that hath a soyr dam
with litle mylk, and put the good ewe & that
lambe together in the pen, & in one hour she
will loue the lambe, & then thou mayest take
thy soyr weake ewe a waye, & put her in an
other place, and by this meanes thou maiest
fortune to saue her lyfe, & the lambes both.

What time Lambes should be wayned.

In some places they neuer seuer their
lambes from their dams, & that is for
two causes. One is in the best pasture wher
the rams go alway with their ewes, there it
needeth not, for the dams will wae by, and
keaine their lambs them self. Another cause
is, be y^e hath no seuerall and sound pasture to
put his lambes into, whē they should be wai
ned, he must either sel them or let them suck
as long as the dams will suffer them, & it is
a comon saying y^e the lambe shall not rot as
long as it sucketh, except y^e dam want meat.
But he that hath a seuerall & sound pasture
it is tyme to wayne his Lambes when they
be .xvj. weekes old, or .xvij. at the farthest, &
the better that the ewe take the ram again.
The more part of the Deke countrey, & such
other places where they vse to mylke their
ewes, they vse to wayne their lambes at .xij.
weekes old, and to milke their ewes .v. or .vi.
weekes. &c. But those lambes be neuer so
good

good as the other that sucke longe and haue meate ynough.

TO Dꝛaue shepe and seuer them in diuers places.

Uhen thou Graſtier þ haſt many ſheeps in thy paſtures, it is cōuenient for thee to haue a ſhepeſold made with a good hedge or a pale, the which wil receiue al thy ſhepe ſaſelpe that go in one paſture, ſet betwene two of thy paſtures in a dyſe place, and adioynning to the ende of the ſame, make an other litle ſold that wyll receiue .lxxx. ſhepe or moze, & both thoſe ſolds muſt haue either of them a gate into either paſture, & at the ende of that ſold make an other litle ſold that wil receiue .xl. ſhepe or mo, & betwene euery ſold a gate. And when the ſhepe are in the great ſold, let .xl. of them or ther about come in to the middle ſold, and ſtake thy gate, and then let the ſhepherd turne them and looke them on euery ſide, and if he ſe or finde any ſhepe that nedeth any helping or mending for any cauſe, let þ ſhepherd take that ſhepe with his booke, & put him in the lyttle ſold. And when he hath taken al that nedeth any mending, then put the other into toether paſture he wil, and let in as many out of the great ſold, and take all thoſe that neede any handling, and put them into the litle ſolde. And thus peruſe them all till þe haue done,
and

The booke

and then let the shepheard go melt grease, and handle all those that he hath drawe, and then shall not the great flocke be tarped nor kept from their meate, & as he hath mended them, so put them into their pasture.

¶ To belt sheepe.

If any shepe ray or be filed wyth dong about the taylor, take a payre of sheres & clip it way, & cast dry moldes thereupon, and if it be in the heate of sommer it wold bee rubbed ouer with a litle tar to keepe awaye the flies. It is necessary that a shepheard haue a boord set fast to the side of his little fold, to lay his shepe vpon when he handleth them, and an hole bored in the boord with an auger and therein a grained stake of two foote long to be set fast to hang hys tarbore vpon, and then it shal not fall. And a shepheard should not go without hys Dog, his shepooke, a pair of sheres, & his tarbor, either with him or ready at his shepfold, & he must teach hys dog to barcke when he wold haue hym, to run when he wold haue him, & to leaue running when he wold haue hym, or els he is not a cunning shepberd. The dog must learn it when he is a whelp, or els it wil not bee, for it is hard to make an old dog to loope.

¶ To grease sheepe.

If any shepe be scabbed, the shepheard may perceiue it by the biting, rubbing

of husbandry.

fol. xrb.

or scratching with his hoene, & most comonly the wool wyll ryse, and be thyn or bare in that place. Then take him & shede the wool with thy fingers there as the scab is, & wyth thy finger lay a little tar therupō, and stroke it a length in the bottom of the wool that it be not sene abone, & so shede the woll by and by, and lay a litle tar therupon til thou passe the soze, and then it will go no further.

¶ To medle tar.

¶ Let thy tar bee medled with oyle, goose grease or capons grease. These thre be the best, for these wil make the tar to run abroad. Butter and swines grease when they be molten are good, so they be not salt, for tar of himselfe is to kene & is a creater & no healer, without it be medled with some of these

¶ To make brome salve.

¶ A medicine to salve poxe mene shæpe that thinke tar costly, but I doubt not if rich men know it, they will vse the same.

¶ Take a sheete full of brome crops, leaues blossoms & all, and chop the very smal, and then seeth them in a pan of. xx. gallons, with renning water til it begin to wax thick lyke a tely, then take two pound of shepseuet molten, & a pottell of olde pisse, and as much brine made with salt & put all into the sayd pan & stir it about, and then strain it thorow an old cloth, and put it into what vessell you will.

Woll. And if your shepe be new clipped, then make it luke warm, & then wash your shepe therewith, wth a spöge or a pece of an old matel or of a folding of such soft cloth or woll, for spending to much of your salue. And at all tymes of the year after ye may relent it and reede requyre, and make wyde shedes in the wool of the shepe, & annoint them wyth it, and it shall heale the scab and kill the shepe lyce, and it shal not hurt the woll in the sale therof. And those that bee washed will not take scabbes after if they haue sufficient meate, for that is the best grease that is to a shepe to grease him in the mouth wyth good meate, the whiche is also a great safeguard to y^e shepe for rotting, except there come mildewes, for he will chuse the best if he haue plenty. And he that hath but a few shepe moderate this medicine accordyng.

¶ If a shepe haue mathes.

If a shepe haue mathes ye shal percesue it by her biting or fiskeing, or shaking of her taile, & most cōmonly it is moyst & wete, and if it be nye vnto the taylor it is oft tymes grene, & filled with his dong, & then the shepherd must take a pair of sheres & clip away the wol bare to the skin, & take a handfull of dry molds, & cast the molds therupon to dry v^p the wete, & then wype the moldes away and laytar there as the mathes were, and a

Wile further, and thus looke them euery day
and mend them if they haue nede.

Blyndnes of sheepe and other diseases and remedies therfore.

Ther be some shepe that will be blind a
season, & yet mend againe. And if thou
put a litle tar in his eye, he will mend the ra-
ther, ther be diuers waters and other medi-
cines would mend hym, but this is the most
common medicine that the shepe hears vse.

**The worine in a sheeps foote
and helpetherefore.**

There be some shepe y haue a worine in
his foote y maketh them to halt. Take
that shepe and loke betwene his clese, & ther
is a litle hole as much as a great pins head, &
therin groweth. v. or. vi. black beares like an
inch long & more, take a sharp pointed knife
& slit the skin a quarter of an ynch lōg aboue
the hole & as much beneath, and put thy one
hand in the holow of the foote vnder the bin-
der clese, & set thy thombe aboue almost at y
slit & thrust thy finger vnderneath sozward &
with your other hand take the black beares
by the end, or with the knives point, & pull
the beares a litle & a litle & thrust after thy o-
ther hād with thy finger & thy thomb & ther
will com out a worm like a pecce of flesh ny as
much as a litle finger. And whē it is out, put
a litle tar in y hole, & it will be shortly hole.

The booke

The bloud & remedy if one come betime.

Ther is a sicknes among shepe called the bloud, that shepe y bath that wil dye so daynly, & or he dye hee wil stand still & hang downe the head & other while quake. If the shepheard can espy him take him & rub him about the head, & specially about his eares & vnder his eyes, & with a knife cut of his eares in the mydd, & also let hym blood in a vaine vnder his eyes & if he blede wel, he is like to lue, and if he blede not the kil him and save his flesh, for if he dye by him selfe the flesh is lost, and the skin wil be far ruddier like blud more then another skin shalbe, and it taketh most commonly the fattest and best likyng.

The pockes and remedy therfore

The pockes appeare vpon the skin, & are like red pimples as bad as a farting, & therof dye many. The remedy therfore is to handle all thy shepe, and to loke on euery part of their bodies, and as many as ye find taken therwith put them in fresh new gras & kepe them fro their felowes, & so loke your flocke oft & draw the as they nede, & if it be in somer time y ther be no frost, the wash the. Howbest som shepherds haue other medces

The wood euil and remedy therfore.

There is a sicknes among shepe is called the wood euil, & that cometh in the spring of the yere, & taketh them most commonly

monly in the legs or in the necke, & maketh them to halt & hold their neckes awry. The most part y^e haue that sicknes wil die shortly in a day or two. The best remedye is to wash them a litle, & to chaunge their ground, and to bring them to low ground and fresh grasse. And that sicknes is most commonly on hilly ground, ley ground, & ferny ground. And some men vse to let them blood vnder the eye in a daye for the same cause.

¶ To wash Sheepe.

In June is time to sheare sheepe, & ere they be shoren, they must be very well washen, y^e which shalbe to the owner great profit in the sale of his wool, and also to the cloth maker, but yet beware that thou put not to many shepe in a pen at one time, neither at the washing, nor at the shearing, for feare of murthering or ouerpressing of their fellows, and that none go awaye till he be cleane washen, and see that they that holde the shepe by the head in the water, hold bys head bye enough for crowning.

¶ To sheare sheepe.

Take heede of the shearers for twitching the shepe with the sheeres, & specially for pricking wth the point of the sheeres & that the shepherd be alway ready with his tarbore to salue the. And se y^e they be wel marked both eare mark pitch mark, & rabel mark, and let

The wol be wylfalden or woude with a wol
winder y can good skil therof, the which shal
do much good in the sale of the same.

TO Draw and seuer the bad shepe
from the good.

When thou hast al thorne thy shepe, it is
then best time to draw them & so seuer
them in diuers sortes, the sheepe that thou
wilt fede by them self, the ewes by them sel-
ues, the sharbogs & theyues by the selves, the
lambs by them selues, wedders & the rams
by them selues, if y haue so many pastures
for them, for y biggest will beat the weakest
with his head. And of euery sort of sheepe it
may fortune ther be some that like not & be
weak, those would be put in freshe grasse by
them selues, and when they bee a litle men-
ded then sell them, and oft chaunge of grasse
shall mend all maner of cattail.

What thing rotteth sheepe.

It is necessary y a shepherd shold know
what thing rotteth shepe, that he might
kepe them y better. There is a grasse called
sperewort which hath a long narrow leafe
lyke a spear head, & it will grow a fote hye,
& beareth a yelow flower as broad as a peny
& it groweth alway in low places where the
water is bled to stand in winter. An other
grasse is called peny gras, & groweth low by
the earth in marish ground, & hath a leafe as
broad

broad as a peny of two pens, & neuer bereth
 flour. Al maner of gras þ the land flood run-
 neth ouer is ill for shepe, because of the sand
 & filth that stikketh vpon it. Al mares ground
 & marsh ground is ill for shepe, þ gras that
 groweth vpon falowes is not good for shepe
 for ther is much of it wede, & often times it
 cometh vp by the rose & that bringeth earth
 with it, & they eat both. ec. Wilde w grass is
 not good for shepe, & that shall yee know two
 wayes. One is by þ leaues of the trees in the
 morning, & specially of okes, take the leaues
 & put thy tong to them, & thou shalt feele like
 hunny vpon them, & also ther will be many
 kelles vpon the gras & that causeth the wyl-
 dew, wherefoze they may well bee let out of
 the fold: All the sun hath domination to drye
 them away. Also hunger rot is the worst rot
 that can be, for ther is neither good flesh nor
 good skin, & that cometh for lacke of meat,
 & so for hunger they eat such as they can finde
 & so will not pasture shepe, for they seldome
 rot but be mildewes, and then wil they haue
 much tallow & flesh, & a good skin Also white
 fyneles be ill for shepe in pastures and in fa-
 lowes. There is another rot is called prite
 rot, and that cometh of great wetz, speci-
 ally in wood countries wher they cannot drye.
 ¶ To know a rotten shepe diuers maner of
 wayes, wherof some of them will not fall.

Take both your bandes, & twirle vpon
hys eye, and if it be ruddy and haue red
strindes in the white of the eye, then hee is
sound, & if the eye be white like talow, & the
strindes darke coloured, then he is rotten.
And also take the shepe vpon the wool on the
sioe, & if the skin be ruddy colour & drye, then
is he sound, & if it be pale coloured & watry,
then he is rotten. Also whē ye haue opened
the wool on the sioe, take a litle of the wool
betwene thy finger & thy thombe, & pull it a
litle, & if it stick fast he is sound, & if it come
lightly of, he is rotten. Also when thou hast
kild a shepe, his belly wil be full of water, if
he be soze rottē, & also the fat of the flesh will
be yelow if it be rotten. And also if thou cut
the lyuer, therein wil be litle quichens lyke
flockes, and also the liuer wil be ful of knots
and white blisters if he bee rottē, & also seeth
the lyuer, if he be rotten, it wyl breake in pec
ces, and if it be sound it will hold together.

¶ To bye leane cattell.

These husbands, if they shal wel thriue,
they must haue both kye, oren, horses,
mares, & yong cattell, & to reare & breede eue
ry yere some calves & soles, or els shall he be
a byer. And if thou shalt bye Oren for the
plow, see that they be yong and not gentye,
nor broken of beere neither of tayle, nor of
pyssel. And if thou bye kye to the puple, see
they

of husbandry.

fol. rrr.

they be yong & good to mylk, and fede their calues wel. And if thou bye kye oꝝ oren to fede, the yonger they be, the rather they wil fede, but loke wel that the beere sturc not, & that he lick him self, & be whole mouthed, & wat no teeth. And though he haue the gout, & be broken both of tayle & pyssell, yet will he fede. But y^e gouty oren wil not be driuen far, & see that ye haue a broad rib, & a thicke hyde, & to be lose skinned that it stick not hard noꝝ strait to his ribs, for then he wil not fede.

¶ To bye fat cattel.

And if thou shalt bye fat oren oꝝ kye, handle them, & see that they be soft on the fore crop behind the shoulder & vpon the hindermost rib & vpon the buckle bone, & the natch by the tayle. And see the Oxe haue a great cod, & the Cow a great navel, for then it shoulde seme that they shoulde be wel talloꝝwed. And take hede where thou byest anye leane cattel oꝝ fat, & of whom, & wher it was bred. for if thou bye out of a better ground then thou hast thy self, that cattell wyl not like with thee. Also loke that ther be no manner of sicknes among the cattell in y^e townshipp, oꝝ pasture y^e thou byest thy cattell out of. for if ther be any murren oꝝ logsought, it is great leopardy, for a beast may take sickness. r. oꝝ xij. daies oꝝ moze oꝝ it apere on him.

¶ Diuers sicknesses of cattel, and remedies therfoꝝ, & first of the murren.

The booke

And if it fortune to fall murren among
t by beastes (as God forbid) ther be me
now can help them. And it cometh of rank
nes of blond, and appeareth most comonly
first in the head, for his head wyl swell & his
eyen ware great and run of water & froath
at the mouth, & then he is past remedy, & wil
dye shortly, & wil neuer eat after he be sick.
The flea hym, & make a depe pit fast by ther
as he dieth, & cast him in & couer hym woth
earth that no dogs may come to the carion.
For as many beastes as feeleth the smell of
that carion, are lyke to bee infected, & take the
skin and haue it to the tanners to sel, & bying
it not home for perill that may fall. And it is
comonly vsed, & cometh of a great charite,
to take the bare head of the same beast, & put
it vpon a long pole, and set it in a hedge fast
bound to a stake by the hye waye side, that
enery man that rideth or goeth that waye,
may se & know by that signe that ther is sick
nes of cattel in that townshyp. And the hus-
bands hold an opiniõ that it shall the rather
cease. And when the beast is fleane there as
the murren doth appeare betwene the fleshy
and the skin, it wil rise vp like a sely, & scroth
an inch deepe or more, & this is the remedye
for the murren. Take a small curten cord, &
binde it hard about the beastes necke, & that
wil cause the blond to come into the necke, &

on either side of the neck ther is a bayn that a man may feele with his finger, & then take a bloud yron, & set it strait vpon the bayne, & smite hym bloud on both sides, and let hym bleede a pynt or very nyete it, and then take away the cord and it wyll staunch. And thus serue al thy cattel that bee in that pasture, & thore shal no more be sicke by Gods grace.

¶ Longsaught, and remedy therfore.

There is a nother maner of sickenes among beasts is called longsaught, and that sicknes wil endure long, & ye shall perceiue it by his hoistynge, he wil stand much, & eate but a litle & ware very bolow and thin, and he wil hoist .xx. times in an houre, & but few of them do mend. The best remedy is to kepe thy cattel in sundry places, & as many as wer in company with that beast that first fell sicke, to let them a litle bloud. And ther be many men that can cure them, and that is to cut the dew lap before, & there is a gras that is called fetergras, take that gras & bruse it a litle in a morter, & put thereof as much as an Hens egge into the said dew lap and se it fal not out. This I haue sene used, & men haue thought that it hath done good.

¶ Dewbolne, and the hard remedy therfore.

A nother disease among beastes is called dewbolne, & that cometh when a hungry beast is put in a good pasture ful of rank gras

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gras, he will eat so much that his sides will stand as hye as his back bone, & other whyle the one side more then þe other, and but few of them will dye, but hes may not be driven hastily, no: labored being so swolē, & the substance of it is but wynd, & therfore he would be softlye driven & not sit down. Howbeit I haue seene a man take a knife & thrust hym thow the skin & the flesh .ij. inches deepe or more, .vi. inches or more fro þe rige bone, that the wynd may come out. For the wynd lieth betwene the flesh and the great paunch.

Rysen vpon and the remedy therfore.

An other disease is called Rysen vpon, & no man can tell how no: whereof it cometh, but ye shall perceiue that by swelling in the head, & specially by the eyes, for they will run on water & close his sight & will dye shortly within an houre or two, if he be not holpen. This is þe cause of his disease: ther is a blister rise vnder þe tong, the which blister must be slit with a knife a crosse, when you haue pulled out the tong rub the blister well with salt, & take a hens egge and break it in the beastes mouth shel & all, and cast salt to it and hold by the beastes head that all may be swallowed downe into the body. But the breaking of the blister is the great helpe and dysue the beast a litle about, and thys shall saue hym by the helpe of Iesu.

To turne and remedy therfore.

There bee beastes that will turne about
 whē they eat their meat, & wil not fede,
 & is in great leopardy for falling in pits, di-
 ches, or waters, & it is because ther is a blad-
 der in the forehead betwene the brayn pan &
 the brains, the which must bee taken out or
 els he shall neuer mend but dye at length, &
 this is the remedy and the greatest cure that
 can be on a beast. Take that beast & cast him
 down & bind his. liy. fete togither, & with thy
 thombe thrust the beast in the forehead, and
 wher thou findest the softest place, ther take
 a knif & cut the skin. iij. or. iiij. inches on both
 sides betwene the hoznes, & as much beneath
 toward the nose, & flea it and turne it vp, and
 pin it fast with a pin. And with a knyfe cut
 the brayn pan. ij. inches broad, & thzee inches
 long, but see y the knife go no deper then the
 thiknes of the bone for perishing of y brayn
 and take away the bone, & then thou shalt see
 a bladder full of water two inches long and
 more. Take that out & hurt not the brayne
 and then let downe the skin and sowe it fast
 ther as it was before, and bynd a cloth two
 or thzee fold vpon his forehead to kepe it fro
 colde and wete. i. or. iij. dayes. Thus haue
 I sene many mended, but if the beast be fat,
 & any reasonable meat vpon hym, it is best
 to kill him, for then there is but little losse.

and

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and if the bladder bee vnder the horne, it is
past cure. A sheepe will haue the turne as
wel as a beast, but I hauesen none mended.

The warry breede & the remedy.

¶ Ther be beastes y^e will haue warry breeds
in diuers parts of their body & legs, and
this is the remedy. Cast him downe & bynde
his. iij. fete together and take a culture o^r a
paire of tongs o^r such other yron, & make it
glowing hot, & if it be a lōg warribrede, seir
it of hard by the body, & if it be in the begin-
ning, & be but flat, then lay the hot yron vpo
it, & seir it to the bare skyn, & it will be whole
fo^r euer, be it horse o^r beast.

The foule and remedy.

¶ Ther be beastes that will haue the foule,
& that is betwene the clees, sometyme
befoze, & somtyme behinde, & it will swell and
cause him to halt, & this is the remedy. Cast
him down & bind his foure fete together, &
take a rope of hear o^r a rope hard wythen
together, & put it betwene his clees, & draw
the rope to & fro a good seasō til he blede wel,
& then lay to it soft made far, & bind a cloth a-
bout it y^e no myre no^r grauel come betwene
the clees, & put him in a pasture, o^r to stand
til in the house, & he will be shortly whole.

The gout without remedy.

¶ Ther be beastes that will haue the gout,
and most commonly in the hinder fete,
and

and wyl cause him to halt and go starkelpe. And I knew neuer man that could help it, nor finde remedy therfore, but all onelpe to put him in good gras and seede hym.

To reare calves.

It is conuenient for a husband to reare calves, and specialllye those that come betwene Candlemas and May, for y^e season he may spare milk best, and by that tyme y^e calf shalbe wained ther wil be gras inough to put hym vnto. And at winter he wyl be byg inough to saue hym lclse among other beastes with a litle fauour. And the dam of the calfe shal bul againe, and bring an other by the same time of the yere, & if thou shalt tary til after May, the calf would be weake in winter, & the dam would not bul agayne but oft tyme go baren. And if y^e shalt reare a calf that cometh after Michelmas, it wil be costly to kepe the calfe al the wynter season at hey, & the dam at hard meat in the house, as they be in the plain champion countres. And a cow shall geue more milke with a litle gras and straw, lying without in a close, then she shall do with hey and strawe, lying in an house, for the hard meat dryeth vp the milke. But be that hath no pasture, must do as he may, but yet is it better to the husband to sell those calves, then to reare the, because of the cost, and also for the profit of the milke to

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to his house, and y rather the colw will take the bul. If the husband go with an ore plow it is conuentient that he rere two ore calues, & two colw calues at y least to vphold his flock and if he may do moze it will be moze profit, and it is better to wayn thy calues at gras then at hard meate, if they went to gras before. And that man that may haue a pasture for his kye and another for his calues, & water in them both, may reare and breede good beasts with light cost. And if thou waine thy calues with hey, it will make the haue great bellies, and the rather they wil rot whē they come to gras, and in winter they would be put in a house by themselves and genen hey at nightes, & put in a good pasture in the day, and they shalbe much better to handle when they shall be kye or oren.

To gelde Calues.

If it is time to geld his oren calues in the old of the Moone, when they be .x. or .xx. dayes old, for then it is least feopardy, and y ore shal be the more hyper and the longer of body, and the longer horned and that may wel be psoned to take .ij. ore calues both of one kynd, one making, and both of one age geld one of them, and let the other go forth and be a bul, and put them both in one pasture tyl they be .liij. or .v. yere old, and the shall ysee the ore calle far greater euery way

may then the Bul, ther is no cause, but the gelding, and if thou geld them not, till they be a yere old, there is more icopardy, hee shall bee lesse of body, and short horned.

Horses and mares to draw.

A Husband may not be without horses & mares or both, & specially if he go with a horsploough he must haue both his horse to draw, & his mares to bring coltes, to uphold his stock, & yet many times they may draw wel if they be well handled. But they may not beare sackes nor be ridden vpon in ioyneys, when they be with foale, and specially when they haue gone with foale. xx. or. cccij. weekes for then is the greatest icopardy. for if she be ridden vpon a set vp hor, or turned out & take cold, she will cast her foale, & which would be a great los to the husband. for she will labour and beare when she hath foaled, & draw when she is with foale as well as the horse. It is convenient for the husband to know when his mare would be horsed. It is the comon saying that she will take the horse within. ix. or. x. daies next after that she hath foaled, but that saying I hold not with, for if she so do she will not hold thereto, for the horse doth dyne her to it, but. xx. dayes after is tyme ynoughe to bringe her to a horse, for she will not hold to it, except she bee kene of

hozling, & that shall ye know by her shap,
 for that will thowle open & close agayne ma-
 ny times in an houre. And then bying her to
 a horse & let her be with him a day or a night
 & that is sufficient, for it is better to kepe the
 horse from the mares, then to go with them
 for diuers causes, & specially he shal be more
 lusty, & the more horse colts shal he get. But
 he y^e hath very many mares may not alway
 attend them, but let them go together & take
 as God sends it. Some men hold an opinion
 y^e if a horse be put to a mare in the beginning
 of the mone, after it be prime, hee shal get a
 horse sole. And some men saye the contrary,
 that if he be put to the mare in the old of the
 mone, he should get horse soles. And I say it
 maketh no matter whether, for this cause I
 haue proued. I haue my selfe .xl. mares and
 more, able to bear the horse, & from May day
 vnto S. Bartlemewes day I haue .v. or .vi.
 horses going with them both day and night,
 & at the soling tyme I haue vpon one day a
 horse sole, & on the next day or second a mare
 sole, & on the third or fourth day next after
 a horse agayne, and so euerye weeke of both
 sortes, & by their opinion or reason I should
 haue .xliij. daies together horse soles, & other
 xliij. dayes together mare soles: And me se-
 meth that those men that hold that opinion
 speake sophistically, that it so be they sayd a-
 ny wa-

ny wagers therupon y they shoulde both win
 in their own conceit by this reason: whether
 it were got in y nets of the Mare or in y old
 of the Mare, it is a horse sole, because a horse
 gat it, though it be a felly sole, & it is a mare
 sole, because a mare soled it, though it bee a
 horse colt. And so (*diuersis respectibus*) their o-
 pinions may be true. But of one thing I am
 certayne, that some one horse will get more
 horse soles the some other horses will do. And
 lyke wise a mare will bear more mare soles,
 the some other mare will do, though they be
 horsed both to one horse. We semeth there is
 no reason why, but y lustines of the nature
 of both parties whether of them shall haue
 the domination. But if ye haue mares of di-
 uers colours, then do as I do, seuer them in
 diuers parcels, & put to your whyte mares
 a gray horse or a white horse, that hath no
 white rath in y soled, & to your gray mares
 a white horse, so that he be not al white skin-
 ned about the mouth. And to your mares of
 colour that haue no white vpon the, colozed
 horse y hath much white on hym, & to your
 coloured mares of main white, a horse of co-
 lour of mayn white, And thus shall ye haue
 wel coloured coltes, it makes no matter of
 what colour the horse be, so hee bee neither
 white nor gray. For if ye put a white horse to
 a coloured mare, she shal haue most comon-

for a sandy colt lyke an yron graye, neyther
like fyre nor dam. Now best I haue sene and
knowne manye mares that will haue theyr
colt like the horse that gat it, the which is a
gainst kind of mares, for a man may rather
get one good horse then many good mares.

The losse of a Lambe, a

Calf, or a fole.

It is les hurt to a mā to haue his cow
cast her calf, then an ewe to cast her
Lambe, for the Calf wil suck as much milke
ere it be ready to kill, as it is woorth, & of the
ewe cometh no profit of the milke, but the
Lambe. Now best they vse in some places to
milk their ewes when they haue wayned
their Lambes, but that is great hurt to the
ewes, & wil cause them y they will not take
the Lam at the time of the yere for pauer ty
but go barren. And if a mare cast her fole, y
is the lesse great a los, for if the fole come of
good bryede, as it is necessarye euery man to
prouide, for as much costs & charges bath a
bad Mare as a good: In short space the fole
in good keping may be sold for as much mo-
ney as would bye manye calves & Lambes.

What cattel should go to

gether in one pasture.

Beasts alone, nor horses alone, nor shepe
alone (except it be shepe vpon a berpe
of ground) will not cate pasture even, but
leave

leane many tuftes & bye gras in diuers places, except it be overlaid with cattel: wherefores know that horses & beasts will agree wel in one pasture. for there is some maner of gras y^e a horse will eat, & the beast will not, as the fitches, flashes, & low places, & all the holow bundes and pipes grow therein. But horses and sheepe will not so well agree, except it be sheepe to scode, for a sheepe will go on a bare pasture, & will eat y^e sweetest gras & so wil a horse, but he would haue it lenger. Nowhett hee wyl eate as ny the earth as a sheepe, but he cannot so sone fil his belly. To a. c. beasts ye may put. xx. horses if it be low ground, & if there be grasse inough, put in a c. sheepe, and so after the rate, be the pasture moze or les, and after this maner they may feede & eate the close euen, & leane but sowe tuftes. And if it be an^y his ground, put in mo shep^e & les beasts & horses. Milchky & draught oxen wyl eate a close muche barer, then as many fat kye & oxen. And a milch cow may haue to much meate, for if she were fat, she wil the rather take the Bul, & geue les milk for the fatnes stoppeth the powers and the vaines that shuld bring the milke to y^e paps. And therfore meane gras is best to kepe her in a meane estate. And if a cow be fat when she shal calue, then is ther great ieopardy in her, & the calfe shal be the les: but ye cannot

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geue your draught ore to muche meate, except it bee the after moeth of a late mowen medow, for that will cause hym to haue the gyre, & then he may not wel labour. If ther be to much gras in the close, the cattel shall feede a great deale the woys, for a good bit to the earth is sufficient, for if it bee long, the beast will bite of the top & no more. for that is sweetest, & the other lyeth still on the ground & rotteth, & no beasts will eat it but horses in winter, but these beasts hoys and shepe may not be foddered together in winter, for then they would be sewered, or els the beastes in their hoynes will but both the horses and the shepe, & goze them in their bellies. And it is necessary to make stadyng cratches to cast their fodder in, & the staves set nye inoughe together, for pulling their fodder to backe ye out for shedding. And if it be layde vpon the earth, the fourth part thereof will be lost, and if ye lay it on the earth, lay it euery tyme in a new place, for the old will mar the new.

The properties of horses.

Thou grafter that mayest fortune to be of myne opinion or condition to loue horses & yong colts or foles to go among thy cattel, take heed that thou be not begyled as I haue bene an hundred times & more. And first thou shalt know that a good horse hath thre properties, that is to say, two of a man, two

two of a Banson or Badger, iij. of a Lion,
ix. of an Ore, ix. of an Hare, ix. of a fox, ix.
of an Asse, and x. of a woman.

The two properties that a Horse
bath of a man.

The first is to haue a proud hart, and the
second is to be bold and hardy.

The two properties of a Badger.

The first is to haue a white rase or ball in
the forehead, the second to haue a white fote.

The. iij. properties of a Lion.

The first is to haue a broad brest, the se-
conde to be styffe docked, the thyrd to be
wylde in countenance, the fourth to haue
four good legs.

The. ix. properties of an Ore.

The first is to be broad ribbed, the second
is to be low byawnd, the thirde to be short
pasturned, the fourth to haue great sinewes
the fift to be wyde betwene the shaltes, the
sirt to haue great nozethzels, the seventh to
be big on the chine, the eight to be fat & wel
fed, and the ninth to be byrightstanding.

The. ix. properties of an Hare.

The first is stiffe eared, y^e seconde to haue
great eyes, y^e thirde round eyes, the fourth to
haue a leane head, y^e fift to haue lean knees,
the sirt to be wight on fote, y^e .viij. to turn ba-
pon a light ground, y^e .viij. to haue short but-
tockes, the. ix. to haue two good fillets.

E. iij.

The

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The .ix. properties of a fore.

The .i. is to be pricke eared, p. ii. to be little eared, p. iii. to be round eyed, the .iiij. to be side tailed, the .v. to be short legged, the .vi. to be black legged, p. vii. to be short trotting, p. viij. to be wel colored, p. ix. to haue a little bed

The .ix. properties of an Ase.

The first is to be small mouthed, the second to be long rayned, the third to be thyn crested, the fourth to be straight backed, the fifth to haue small stones, the sixt to be lath legged, the .vij. to be round footed, the .viij. to be hollow footed, the .ix. to haue a tough hofe.

The .x. properties of a woman.

The .i. is to be mery of chere, p. ii. to be wel paced, the .iiij. to haue a broad soxhed, the .iiij. to haue brod buttocks, the .v. to be hard of ward, p. vi. to be easy to leap vpon, p. vii. to be good at long iourney, p. viij. to be wel stirring vnder a mā, the .ix. to be alway busy in mouth p. x. euer to be chewing on p. bridle

It might fortune I could shewe as many defaults of horses as here be good properties, but then I should breake my promise that I made at Crombald byrge, the first tyme that I went to Wyppon for to bye coltes. But it is to suppose that if a horse want any of these good properties that hee should haue a default in the same place, and this is sufficient for this tyme.

of husbandry.

[fol. rrrv.]

The Diseases & Sozance of horses.

Now it is to be knowen the sozance and diseases of horses, and in what partes of their bodies they be, that a man may the rather perceiue them. And howbeit that it may be against my profit, yet I will shewe you such as cometh to my mynd.

The lampas.

In the mouth is the lampas, and is a thick skyn full of bloud hanging ouer his teeth a boue, that he may not eate.

The barbes.

The barbs be litle paps in a horse mouth and let him to bite, these .g. be sone holpen.

Worning of the tong.

Worning of the tongue is an euill disease and hard to be cured.

Bursy.

Bursy is a disease in a horse body, and maketh hym to blowe short, and appeareth at his nosethrils, and cometh of colic, and may be well mended.

Broken wynded.

Broken wynded is an ill disease, and cometh of running or ryding ouermuch, and specially shortly after he is watered, and appeareth at his nosethril, at his flank, and also at his tuel, and will not be mended, & will much blowe and cough if he bee sore chased, and it will least appeare when he is at gras.

Claunders.

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¶ Glaunders.

Glaunders is a disease that may bee mended, and cometh of a heats and a sodayne cold, and appeareth at his noſethylls and betwene his challe bones.

¶ Morning on the chyne.

Morning on the chyne is a disease incurable, and it appeareth at his noſethylls lyke oke water. A glaunder when it breaketh is lyke matter, broken wynded, and parſynes is but ſhort blowing.

¶ Stranguillon.

Stranguillon is a light disease to cure, & a horse wyl be verye ſore ſicke thereof, and cometh of a chafing heat that he ſweat and after it will ryſe and ſwell in dyuers places of his body as much as a mans fyſt, and will breake by it ſelfe if it be kept warme, or els there is leoparde.

¶ The halwe.

The halwe is a ſoꝛance in a horse eye, and is lyke a gristle, and may be well cut out, or els it wil put out his eye, and that horse that hath one, hath commonly two.

¶ Blyndnes.

A horse wyl waꝛe blynde wyth labour, and that may be cured betyme.

¶ Wyues.

The Wyues is a ſoꝛance vnder a horses eare betwene the ouerend of the challe bones
and

and the neck, and are round knots betwene the skyn & the flesh like tennis balls, & if they be not kyld, they will waxe quicke, and eate the rootes of the horse eares, and kill hym.

¶ The cordes.

The Cordes is a thyng that wyl make a horse to stumple, & oft to fall, & appereth before the further legs of the body of the horse, and may wel be cured in .ij. places, & ther be but few horses but they haue part therof.

¶ The farction.

The farction is an yll sozance, and may be wel cured in the beginning, & wil appere in diuers places of his body, & ther wil rise pimples as much as halfe a walnut shell, & they wyl folow a baine, & will breake by it selfe. And as manye horses as doe playe with him that is soze, & gnaw of the matter that runneth out of the soze, shall haue the same sozance within a moneth after, and therefore keeps the sick from the whole, and if that sozance be not cured betime, he wyl dye of it.

¶ A malander.

A malander is an euill sozance, & may be wel cured for a time, but with yll keeping it wil come agayne, & appereth on the farther legs in the bedding of y knee behind, & is lyke a scab or skal. And some horses wil haue .ij. on a leg toln an inch together, & they wil make a horse to stumple, and other while to fall.

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A Scelander.

A scelander is in the bending of the leg be
hind, like as the malander is in the bending
of the leg before, & is like a malander, & may
be wel cured.

A serew.

A serew is an yll sozance, & is like a splent,
but it is a litle longer and more, & lyeth by
to the knee on the inner side, & some horses
haue a through serewe on both sides of the
leg, & that hors must needes stumble & fal, &
hard it is to be cured.

A splent.

A splent is the least sozance that is, that
alway continueth except the lampas. And
many men take vpon them to mend it, and
to paire it.

A ringbone.

A ringbone is an yll sozance, and appereth
before on the foote aboue the hooft, as wel be
fore as behind, & wil be swolē. ij. inches broad
& a quarter of an inch or more of height, and
the beere wil stare & wax thyn, & wyl make
him to halt, & is yll to cure if it grow long.

Wyndgalles.

Wyndgals is a light sozance, & cometh
of great labour, & appereth on eyther side of
the ioynt aboue the sitlockes, as well before
as behinde, & is a litle swollen with wynde.

Moresound.

Moresound is an yll sozance, & cometh of
riding fast til he sweate, & then set vpon sodain
ly in a cold place without lytter, & take cold

of husbandry.

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on his foote, & specially before, & appereth vnder the hole in the hart of the foote, for it will grow dun and ware whyte & cromelpelyke a pome. And also it will appere by proceffe by the wrynkles on the hooft, and the hooft before will be thicker and more byckle then if he had not be more found, nor he shall neuer treade so boldly vpon the hard stones as he did before, nor will not bee able to beare a man a quarter of a yere or more, & wyth good pasing and shewing as he ought to be he will do good service. The colts rull.

Coltes euill is an euill disease, and cometh of rankenes of nature and bloud, and appereth in his foote, for there will he swell great, and will not bee hard, and is some cured in the beginning. &c. The bottles.

The bottles is an ill disease, and they lye in a horse mane, and they be an inch long white coloured and a red head, and as much as a fingers end, and they be quick and stick fast in the mane side, it appereth by stamping of the horse or tumbling, and in the beginning there is remedy ynough, and if they be not cured betime, they will eat through bys mane and kill him. The wormes.

The wormes is a light disease and they lie in the great paunch in the belly of the horse, and they are shining of colour lyke a Snake five inches in length great in the milt and sharpe

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sharpe at both endes, and as much as a spind-
dle, and will soone be killed.

Affreyde.

Affreyde is an ill disease and cometh of
great labour & ryding fast with a continual
sweat, and then sodaynely to take a great
cold, his legs will be stiffe, and his skin will
stick fast to hys sides and may be wel cured.

Nautilgal.

Nautilgal is a sozance, hurt with a saddle
or with the buckle of a croper, or such other
in the midst of the backe, and may lightly be
cured.

A spauen.

A spauen is an ill sozance, whereupon hee
will halt, and speciallye in the beginninge
appeareth on the hinder legs wythin, and
against the ioint, and it wil be a litle swollen
and harde. And some horses haue through
spauen, and appeareth both wythin & wyth-
out, and those be ill to be cured.

A courbe.

A courbe is an ill sozance, and maketh a
horse to halt sore, and appeareth vppon the
hinder legs & right behynd vnder the cam-
berell place, and a litle beneath the spauen,
and will be swollen and ill to cure if it grow
long vpon him.

The string halt.

The string halt is an ill disease, and ma-
keth him to swelch by his leg sodaynly, and
maketh him to halt, and cometh off with
a colde,

of husbandry.

fol. xl.

a colde, and doth not appeare outward.

Enterfye.

Enterfye is a sozance and cometh of ill shoyng and appeareth oft both behynd, and before betwene the sete against the sitlocks, there is no remedy but good shoyng.

Wyllettes.

Wyllets is an ylszance, & appereth in the sitlocks behind, and causeth the here to shew ij.oz. iij. inches of length, & a quarter of an inch in bredth, like as it were bare and yll to cure, but it may be perceiued, & specially in winter time.

The paynes.

The paines is an yll sozance, & appeareth in the sitlocks, & will swell in winter tyme & wyse of water, & the here will stare & be thin & yll to cure, but it wyl be sene in wynter.

Cratches.

Cratches is a sozance wil cause a horse to halt, & cometh of yll keeping, & appeareth in the pastirnes like as the skin wer cut ouer thwart, & a man may lay in a wheat straw, & it is sone cured.

Attapnt.

Attapnt is a sozance that cometh of an outreaching if it be before, & if it be behind, it is of the treading of another horse, which may be sone cured.

Graveling.

Graveling is a hurt wil make an horse to halt, & cometh of gravel & litle stones that goeth in betwene the though and the hart of
the

The booke
the foote, and is soone mended.

Acloyed.

Acloyed is a hurt that cometh off sholing
when a Smith driueth a nail into y quick,
the which wyl make hym to halt, and is
soone cured.

The scab.

There is a disease among horses is called
the scab, and it is a skorse in diuers places of
his body. And it cometh of pouertye and yll
keeping, & is most comonly among olde hor-
ses, and wyl dye therupon, and yet it maye
be well cured.

Lowse.

There be horses that wil be lowse, and it
cometh of pouerty, cold & yll keeping, and it
is most comonly among yong horses, & men
take litle hede vnto it, and yet they wyl dye
therenpon, and it may be soone cured.

Wartes.

There is a default in a horse that is ney-
ther sozance, hurt, nor disease, and that is if a
horse want wartes behynd beneath the spa-
uen place, then he is no chapmans ware if
he be wylde, but if he be tame and haue bene
ridden vpon, then *caueat emptor* beware the
byer, for the byer hath both hyeyes to see,
and his hands to handle. It is a saying that
such a horse should dye sedently whē he hath
liued as manye yeares as the doone was
dayes old, at such tyme as he was soled.

The saying of the french man.

The best

These bee sorance, hurtes, & diseases that
 be now come to my mynd, & the french mā
 sayth: *Morte de lange & de eschine sont mala-*
dies sauuee medicine. The mourning of the
 longe & the colic, are diseases without medi-
 cine or remedy. And furder he saith: *Gardes*
bien que il soit clere de vieu, que tout travel ne
soit perdu. Be well ware that he be cleare of
 sight, least al thy travel or iourney be lost ere
 right. And because I am a hors māster my
 self, I haue shewed you the sorace & tyes of
 of horsles, to the intent men shuld be ware &
 take good heed what horsles they bpe of me
 or of any other. Wholbeit I say to my custo-
 mers, and those that bpe anye horsles of me,
 and if euer they wyl trust any hors māster
 or Corlar whyle they lyue, trust me.

The diuersity betwene a horse
 māster, a Corlar, & a horsleach.

A hors māster is he that buyeth wild hor-
 ses or colts, or breedeth them, & selleth
 them again wylde, or breaketh part of them,
 & maketh them tame, & then selleth them. A
 Corlar is he that buyeth al ridden horsles & sel-
 leth the agayne. The horsleach is he that ta-
 keth vpon him to cure & mend al maner dis-
 eases & soraces that horsles haue, & whē these
 thynge be met, if ye had a Poticary to make y^e
 surth, ye might haue such thyng that it were
 hard to trust the best of them. It were also

The booke

conuenient to thew medicines & remedies for
all these diseases & forances, but it would be
to long a proces at this time, for it would be
as much as half this booke, & I have not the
perfitt cunning, nor the experience to thew
medicines & remedies for them all. And also
the Hoxleaches wold not be content therw,
for it might fortune to hurt or hynder they
occupation.

¶ Of Swyne.

Dow thou husband that hast both hor-
ses & mares, beafts & shepe, it were ne-
cessary also that thou haue both swine & bees
for it is an old saying: he y bath both shepe,
Swine, & Bees, shepe be, wake be, he maye
thyne. And that saying is because that they
be those thyngs that most profit riseth of in
the best space, & least cost. Then for both ma-
ny swine thou art able to keepe, let them be
Bores & Sowes all, & no Hogs. And if thou
be able to reare. vs. pigs a yere, then let two
of them be Bores, & four of them sowes, and
so to continue after the rate. for a Bore wil
haue as litle keeping as a hog, & is much bet-
ter then a Hog, & more meat on hym, and is
ready at all tymes to eat in the winter sea-
son, & to be layd in sowle. And a sow ere she
be able to kill, shal bring forth as many pigs
as mo as she is worth, and her body is never
so worse, & wil be as good bacon as a hog, &
asketh litle keeping, but at suche time as she
bath

hath pigs. And if thy howe haue more pigs then thou wilt cete, sel them or eate them, & cete those pigs that come about Lent tyme specially in the beginning of somer, for they cannot be ceted in winter for cold wythout great cost.

Of Bees.

Bees is a litle charge, but good attendance at the tyme that they shall cast & swarme. It is conuenient that the hyue bee set in a garden or an orchard, where as they may be kept from the north wynde, and the mouth of the hyue toward the sunne. And in June & July they do most commonly cast, & they would haue some lowe trees nye vnto them before the hyue, that the swarme may light vpon, & when the swarme is knit, take the hyue & split it with in, wth iij. or iiij. splentes that the bees may knit their combs vnto, & anoint the splentes & the sides of the hyue wth a litle hoony, & if thou haue no hoonye, take swete cream, & then set a stoole or a fourme nye the swarme, & lay a cleane waschen shete vpon the stoole, & then hold the small end of the hyue downward, & shake the bees into the hyue, & quickly set it vpon the stoole, and turn vp the corners of the shete ouer the hyue and leaue one place open, that the bees may come in & out, but thou maist not fight nor stryue with them for no cause. And lay netels vpon the bowes where as they wer knit

to drive them from that place, and so watch
 them all that day that they go not away, &
 at night when all be gone vp into the byre,
 take it away, & set it wher it shal stā, & take
 away the shete, & haue clay ready tempered
 to lay about it vpon the boord of stone wher
 it shal stand, that no wynde come in, but y
 Dore is better & warmer, and leaue an hole
 open on the south side of thre inches broad, &
 an inch of height for the bees to come in and
 out. And then make a coueryng of wheate
 straw or rye straw to couer, & house the hie
 aboue, & se. the hie two fote or more from
 the earth vpon stakcs, so that a Mouse can-
 not com to it, & also neither beastes nor swine
 And if a swarm be cast late in the yere, they
 should be fed with hony in winter & laid vpo
 a thin narrow boord, or a thin slate or lead, and
 put into the hie, & another thin boord would
 be set before euery hiee month y no wynt
 come in, & to haue. iij. or. v. little nicks made
 on the neather side, that a Bee maye come
 out, or go in, & so fastned that the wind blow
 it not down, and to take it vp when he wyl.
 And stop the hies mouth that is fed cleane
 that other bees come not in, for if they doe,
 they wil fight & kill eche other. And beware
 that no waspes come into the hie, for they
 wil kyll the bees & eate the hony. And also
 ther is a bee called a Drone, & she is greater
 then

than an other bee, & they will eate the hoony
& gather nothing, & therefore they would be
killed, & it is a saying that shee hath lost her
sting, & then she wil not labor as y^e other do.

How to kepe beastes and other cattell.

If a husband shal kepe cattel wel to his
profit, he must haue severall closes and
pastures to put his cattel in, y^e which would
be wel quick setted, ditched, & hedged that he
may sener the biggest cattel from the wea-
kest at his plesure & specially in winter time
whē they shalbe foddered. And though a mā
bee but a farmer & shal haue his sarne. xx.
yeares, it is lesse cost for him, and more pro-
fit to quickset ditch & hedge, then to haue bys
cattel go befoze the heromen. . For let y^e hus-
band spend in thze yeares as much mony as
the keeping of his beastes, swine & shepe doth
cost him in the yeres. Then alway after hee
shal haue all maner of cattel to the .x. part of
the cost, & the beastes shal like much better, &
by this reason the heroman will haue for e-
nery beast. g. d. a quarter, o^r therabout. And
the swinherd wil haue for enery swine a pe-
nye at the least, then hee must haue a shepe-
herd of his own o^r els he shal neuer th^{er}ue.
Then reckon meat, drinke & wages for bys
shepherd, the heromans hye, & the swyne-
herds hye, these charges wil double his rent

or nye it, except his farme be above .xl. s. by
 yere. Now se what his charges bee in thres
 yeres, let him ware as much mony in quick
 setting, ditchyng, & hedgyng, & in .iij. yeres
 he shal be discharged for euermore, & muche
 of his labour he and his seruantes may do
 with their own hands, & saue much money.
 And then hath he euery field in seueralty, &
 by the assent of the lords & the tenaunts eue
 ry neighbour may exchanges lands wyth o
 ther. And then shall bys farme bee twyse so
 good in profit to the tenaunt as it was before
 and as much land kept in tillage, & then shal
 not the rich man over eat the poore mā with
 his cattel, & the fourth part of bey and straw
 shal serue his cattel better in a pasture, then
 foure tymes so much wil do in a house, and
 lesse attendance and better the cattell shall
 like, and the chiofest safegarde for corne both
 day and night that can be.

To get sets and set them.

And if thou hane pasture, þu must nedes
 hane quicksetting, ditching, & plashing
 when it is greene and cometh to age, then
 get thee quicksets in the wood countrey, and
 let them be of white thorn and crabtree, for
 they be best, holly & basel be good. And if thou
 dwell in þe plain cōtry then mayst thou get
 both ash, oke, & elme, for those will encrease
 much wode in short space. And set thy oke

sets & the ashe. r. o. r. y. sote a sunder, and cut them as thou doest thy other sets, and couer them ouer with thornes a litle, & the peane cattel eat the not. And also weede them cleane in midsummer mone or soone after, for the weedes if they ouergrowe will kill the sets. But get no black thorn for nothing, for that will grow outward into the pasture, & dothe much hurt in the gras & teareth the wool of the shepe. It is good time to set quick sets frō that tyme the leaues be fallen, vnto the lady day in lent, & the sandy or gravel ground set first, then clay ground, & then mean ground and the meadow or marres ground last, for the sand and gravel will dry anon, and then the quickset will take no roote, except it haue great mete, for the mulds will lye lose if it be ditched in february or march. and likewise clay ground. &c. And make thy sets long y^enough that they may be set deepe inough in the earth, for then they will grow the better. And to stand halfe a foote, & more aboue the earth, & they may spring out in many branches. And then to take a lyne & set it ther as thou wilt haue thy hedg, & to make a trench after thy lyne & pare away the gras ther the quicksets shalbe set, and call it by, wher the earth of the ditch shal lie, & dig vp the mulds a spade grasse deepe, & put in the sets & dig vp more muld & lay vpon that set, & so peruse til

thou haue set thy sets, and let them leane toward the ditch. And a foote from that make thy ditch, for if thou make it to nye thy sets the water may fortune to wear the ground on that spde, and cause the sets to fall down.

¶ To make a ditch.

If thou make thy ditch foure foote broad, then would it be two fote and a halfe depe, & if it be. v. fote brode, then. iij. foote depe, & so according, & if it be. v. fote brod, then it wold be double set, and the rather it would fence it selfe and the iower hedge will serue.

¶ To make a hedge.

Thou must get thre stakes of the hart of one for they be best, crabtree, blakthorn & elder be good. Red withy is best in marish ground, ash, maple, haseel, & white thorn will serue for a tyme. And set thy stakes with in two fote & a halfe together except thou haue very good eddering and longe to bynd wyth. And if it be double eddered it is much y better & great strength to the hedge, and muche leger it will last, lay thy smal trous or thorns that thou hedgest withal ouer thy quicksets that theye do not cate the spring nor buds of thy sets. Let thy stakes be wel driven that y point take the hard earth. And when y haue made thy hedge & eddered it wel, then take thy mal agayne & drive down thy edderings & also thy stakes by & by. for with the wynding of y edderings thou dost lose thy stakes,

and therfore they must nedes be dyuen new
 & hardened agayne, and the better the flake
 wyll be dyuen when he is well bounden.

¶ To plash or pletch a hedge.

If y^e hedge be of .x. or .xij. yerres growing
 sith it was first set, then take a sharpe
 hatchet or a hand bill, & cut the sets in a plain
 place nye vnto the earth the more half a sun-
 der, & bend it downe toward the earth, and
 wyap & wynde them together, but alway see
 that y^e top lye hter then the rote a good quan-
 tity, for els the sap will not run into the top
 kyndly, but in proces the top will dye, and
 then set a litle hedge on the backside & it shal
 nedes no more mending many yeares after,
 and if y^e hedge be of .xx. or .xxij. yerres
 of age sith it was first set, then wynd in first
 all the neathermost bowes & wind them to-
 gether, & then cut the sets in a playn place a
 litle from the erth the more half a sunder, &
 so let it flage downwarde & not upwarde for
 dyuers causes, then wynd the bowes & bran-
 ches therof into the hedge, and at euery two
 or thre foote to leaue one set growyng not
 platched & the top to be cut of foure fote hie
 or therabout to stand as a flake if there be
 any such, or els to set another & to wynd the
 oiber that be pletched about the. And if the
 bowes will not lye playn in the hedge, then
 cut it the more half a sunder, & binde it to the
 hedge

hedge, & then shall be not neede for to mende that hedge but in few places. xx. yerres after or more; and if the hedge be old and be great stubbes or trees and thyn in the bottom that beastes may go vnder or betwene the trees, then take a sharpe are, & cut the trees or stubs that grow a foote from the earth or there about in a playn place within an inch or two ynches of the side, & let the flaued downward as I sayd before & let the top of one tree lie ouer the rote of another tree, & plech down the bowes of the same tree to stop the holowe places. And if al the holow & void places will not be filled & stopped, then skoure the olde ditch & cast it by new, and fill with earth all the voyd places, and if so bee these trees wyl not tech in euery place to make a sufficient defense, then double quick set it, and ditch it new in euery place that is nedefull and set a hedge thereupon, and to ouer lape the sets for eating of shepe and other cattell.

¶ To mend a bye way.

Me semeth it is necessary to shewe my opinion how a bye way should be mended. And first & principally see that there be no water standing in the bye way, but that it be alway currant & running, nor haue no abiding more in one place then in another. And in some when the water is dyed by, then get grauel & fil by euery low place, and
make

make them even, somewhat descending or
currat one way or other, & if ther be no gra-
uel nor stones to get, yet fyl it vp with earth
in the beginning of somer, that it maye bee
wel hardened with cariage & treating bpō,
& it shal be wel amended, if the water maye
passe away from it, the which would be wel
considered, & specially about London, wher
as they make much more cost then needeth.
for ther they ditch their hys wayes on both
sides, & fil vp the holowes & low places with
earth, and then they cast & lay grauell aloft.
And when a great raine or water cometh,
and syncketh thorothe the grauell, to the
earth, then the earth swelleth and holneth
and wareth soft, & with treapyng, & specially
with cariage the grauell syncketh and goeth
downward, as his nature & kind requireth,
and then it is in maner as a quick sand, that
hard it is for anye thyng to go ouer. But if
they would make no ditche in sommer time
when the water is drico vp that a man may
see al the holow & low places, then to carry
grauel & fil it vp as hys as the other knoles
be, then would it not holne nor swel, nor be
quick sand, & every man maye go beside the
hie way with their cariage at their pleasure
and this me semeth is les cost, & longer wyll
last with a litle mending when nebe requi-
reth, therfore me thinke if this were verye
well

wel looked vpon, it should be both good & necessary for that purpose, for so I haue seene done in other places wher as I haue bene.

¶ To remoue & set trees.

If thou wilt remoue & set trees, get as many rootes with them as thou can, & break them not nor brouse them by thy wil. And if ther be any roote broken & sore brused cut it of harde by there as it is brused wth a sharp hatchet, els that roote w^{ill} dye. And if it be ash, elme, or oke, cut of all the bowes clean, & saue the top whoie. for if thou make him rich of bowes, thou makest hym poore of thrist for two causes, the bowes causeth them to shake with wind, & to lose the rootes. Also he cannot be so cleane get, but some of the rootes must nedes be cut, & then ther wil not come so much sap & moistnes to the bowes, as did before, & if the tree be verilong, cut of the top two or thre yardes. And if it bee an apple tree or pearce tree, or such other as beareth fruit, let be cut away al the water bowes & the small bowes, that the principal bowes may haue y^e more sap: & if ye make a marke which side of the tree stands toward the sun y^e he may be set so again, it is much y^e better.

¶ Trees to be set without trees & grow.

Wher be trees wil be set without rootes, & grow wel & spring rootes of the felues & those bee diuers apple trees y^e haue knots

In the bowes, as casses or wydes, and suche
 other that wil grow on flauings, & like wyse
 popler & wethy and they must be cut cleane
 beside the tre that they grow on, and the top
 cut cleane of. by. 6. r. fote of length, & al the
 bowes betwene, & be set a fote depe or more
 in the earth in good ground: ye shall vnder-
 stand that ther be foure maner of wethies,
 that is to sai, white wethy, black wethy, red
 wethy, and asier wethy. White wethy wyl
 grow on dry ground if it be set in the begin-
 ning of winter, and wyl not grow in marsh
 ground, blacke wethy wyl growe better on
 marsh ground, then on dry ground, and red
 wethy in like maner, and asier wethy wyl
 grow best in water & moyst ground. And
 they be trees that wyl sone be noyshed, & they
 wyl bear much wood, & they wold be cropped
 euerye seven or eight yere, or els they wyl
 die, but they may not be cropped in sap time
 nor no tres els. And in many places both
 lords, freholders, & tenants at wil set such
 wethes & poplers in marsh ground to noysh wood.

¶ To sel wood for household, or to sel.

If thou haue any woodes to sell for thy
 household to bren or to sell, then sell the
 vnder wood first in winter, that thy castell
 or beasts may eat & bynde the tops, and sell
 no more on a day but as much as the beasts
 wyl eat the same day, or the mayrow after.
 And

The booke

And as sone as it is well eaten & broused, the
kio it & set them on the endes, & that will save
the bandes from rotting, & they shall be the
lighter to carpe, and the better will they bren
and lye in les roume. And when thou shalt
bring them home to make a stack of the, set
the neathtrmost course vpon the endes, & the
second course flat vpon the side, & the endes
vppward, and the third course flat on the side
ouerthwart the other, and so to peruse them
till thou haue layde all vp. And when thou
shalt bren them, take the ouermost first.

¶ To shred, lop, or crop trees.

If thou haue anye trees to shred, lop, or
crop, for fyre woode, crop them in winter
by thy beastes may eat the brouse and the
mooste of the bowes. And also the yues, and
when they be broused & eaten, dresse y wood
& bow it clean & cut it at ouer height, and cere
y great wood to the tree, & kio y smal bowes
& set the on end, & if thou shalt not haue suf-
ficient wood, except thou head the trees & cut
of the tops, then head them. iij. or. iij. fote
aboue any tymber, & if it be no tymber tree,
but a shake tre or a bodge rote ful of knots,
then bed him. xxx. fote hie or. xx. at the least,
for so far he will beare plenty of woode and
bowes & much more then if he were not be-
ded. For a tree hath a property to grow a cer-
tain hight & when he cometh to that height
he

bee standeth still, & groweth no hyer, but in
bryeth, & in conclusion the top will dye & de-
crease, & the body thryue. And if a tree be be-
ded & vſed to be lopped and cropped at every
xij. or xvj. yeares end or there about, it will
beare much more woode by pꝛoces of tyme,
then if it were not cropped, and much more
pꝛofit to the owner.

How a man ſhould ſhꝛed, lop or crop trees

It is the cōmon gyſe to begin at the top
of the tree when he ſhalbe ſhꝛed or crop-
ped, becauſe ech bow ſhould lye vpon other
when they ſhat fall, ſo that the weight of the
bowes ſhall cauſe them to be the rather cut
downe. But that is not beſt, ſoꝛ that cauſeth
the bow to ſlaue downe the neather part, &
pulleth away the bark from the body of the
tree, the which will cauſe the tree to bee bo-
low in that place in tyme cōming, & manye
times it ſhall binder hym. And therfoꝛe let
him begin at the neathermoſt bow firſt, and
with a light are ſoꝛ an hand to cut the bowe
on both ſides a ſoute or two from the body of
the tree, & ſpecially cut it moze on y neather
ſide, the on the ouer ſide, ſo that the bow fall
not ſtraight down, but turn on the ſide, and
then ſhall it not ſlaue noꝛ bꝛeake no bark.
And every bow wil haue a new head, & beat
much more woode, & by thy wil without thou
muſt neues do it, crop not thy tree, noꝛ ſpeci-
ally bed

The booke
ally bed him when the wynd standeth in the
north, or in the east. And beware that thou
crop him not nor head him speciallye in sap
tyme, for then will he dye within few peares
after, if it be an oke.

¶ To sel wood or timber.

If thou haue any woode to sell, I aduise
thee retayle it thy self, if thou mayst at-
tend vpon it, & if not, then to cause thy bailly
or some other wyse or discrete mā to do it for
thee, & if it be smal wood to kyd it & sell it by
the hundreds or by the thousands, & if there
bee ashes in it, to sell the smal ashes to Cou-
pers for garches, & the great ashes to wheles
wrightes & the mean ashes to plow wrightes
and the crabtrees to milners to make cogs
and rongs. And if there bee any okes both
great and small sell them & pill them, & sell
the bark by it selfe, and then sort the trees,
the pollies by them selfe, the middle sort by
them selfe, & the greatest by them selfe, & sel
them by scores or half scores or hundreds as
thou mayst, and to sel it harde by the earth,
for one fote next vnto the earth, is woorth
two fote in the top, and to cut thy timber
long ynough that thou leaue no timber in
the top, & to sell the tops as they lye a great
or els dyes them, and sel the great wood by
it selfe, and the kid woode by it selfe, and to
sel the hardwood first at any time between

partilmas & holy eod day. And al the ashes
betwen martilmas & Candlemas, & all okes
assone as they wil pil untill May be done, &
not after. Veradventure the greatest man
hath not the best prouision, & that is because
the seruants will not enforme hym in these
wates, & also may fortune they wold bie such
woodes them selfe or be partener of the same
& to aduise his lord to sel them. It is not con-
uenient that the sales man that selleth the
wood shold be partener with the byer.

¶ To kepe spring wood.

In the wynter before that thou wilt sel
thy woode make a god sure hedge that
no maner of cattel can get it. And as shortly
as it is fallen, let it bee caried awaye or the
spring come vp, for els the cattel y doth cary
the wood wil eat the spring, & when the top
is eaten or broken, it is a great hurt and
binderance of the goodnes of the spring, for
then wher it is eaten it burgeth out of many
branches, & not so far as the first wold haue
bene. A park is best kept when there is ney-
ther man, dog, nor. illy. soted beaſt therin ex-
cept Dear. And so is a spring best kept wher
is nettber mā nor. illy. soted beaſt within the
hedge, but if ther be much gras & thou were
loth to lose it, then put in calves newly wat-
ned & taken from their dams, & also waining
coltes or hoxses not past a yeare of age. And

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let thy Calues be taken away at Naye, the coltes may go longer for eating of any wood but there is leopardy both for calues, coler, colts, for ticks or for being lowly, the which will kill them if they be not taken hede vnto. And seven yeares is the least that it will saue it selfe, but .x. yerres is best. And then the vnder bowes wold be cut away and made kids therof, & the other will grow much the better & faster. And if the vnder bowes be not cut away they will dye, & then they be lost, & great hurt to the spring for they take away the sap & should cause the spring to grow better.

Necessary thinges belonging to graffing.

It is necessary, profitable, & also a pleasure to a husband to haue peeres, wardenes, & apples of diuers sortes. And also cherries, filberds, buillas, damsons, plums, walnuts, & such other. And therefore it is convenient to learne howe thou shalt graffe, and to knowe what thynges thou must haue to graffe wothall. Thou must haue a graffing saw, the which wold be verye thynne and thicke toothed, & because it is thin it will cut the narrow kirse, & the cleaner for bryding of the bark. And therefore it is set in a compasse piece of yron. of .x. inches of, to make it styffe & byg, thou must haue also a graffing knife all ynto broad with a thicke back to cleau the stock wothall. And also a mallet to dresse the

kniffe & the wedge into the tree, and a sharp kniffe to pare the stockes head. And another sharp kniffe to cut the grasse clean. And also thou must haue, .ij. wedges of hard wode or of yron, a long smal one for a smal stock & a bolder, for a bigger stock to open the stocke when it is clouen and pared, and also good tough clay and molle, and balls or pilling of wethy or elme to bynde them wryth. &c.

What fruit shoulde be first grafted.

Pears & wardens woulde be grafted before any maner of apples, because þy sap cometh soner and rather into the peare and warden tree, then into the apple tree, & after S. Valentines day it is tyme to grasse both peares & wardens til March be come, & then to grasse apples til the Lady day, then grasse þat that is got of an old apple tree first, for that wil bud before the grasse got of a yong apple tree late grafted, & a peare or warden woulde be grafted in a pear stock: and if thou canst get none, then grasse it in a crab tree stock, and it wil do well, some men grasse them in white thorne, and then it wil bee the more harder and stony. And for all manner of apples the crab tree stock is best.

How to grasse.

Thou must get thy grasses of the fairest lances that thou canst find on the tre, & see that it haue a good knot or joint and an

Then. Take thy saw & saw into thy crab
 tree in a fayre playn place, pare it even with
 thy knife, & then cleave the stocke wyth thy
 great knife & thy malet, & set in a wedge, and
 open the stocke according to the thiknes of
 thy grasse, then take thy smal sharpe knife &
 cut the grasse on both sides in the ioynt, but
 passe not the midst thereof for nothing. And
 let the inner side that shalbe set into y^e stock
 bee a little thinner then the vtter syde, and
 the neather poynt of the grasse the thinner,
 then profer thy grasse into the stocke, & if it
 go not close, the cut the grasse or y^e stock tyll
 they close clean, that thou can not put y^e edge
 of thy knyfe on neither syde between the stock
 and the grasse, & set them so that the tops of
 the grasse bend a litle outward, & se that the
 wood of the grasse be set mete with the wood
 of the stock, y^e the sap of the stocke may run
 straight & even with the sap of the grasse, for
 the bark of the grasse is neuer so thicke as
 the barke of the stocke. And therefore thou
 maist not set the barks mete on y^e vtter side,
 but on the inner side, then pull awaye the
 wedge, & it wil stād much faster. Then take
 tough clailike marly, & lay it vpon the stock
 bed, & with thy finger lay it close to y^e grasse,
 & a litle vnder the head to keepe it moist and
 that no wynd come into the stock at y^e clea-
 ring. Then take mosse & laye therupon, for
 chynning

chining of the clay, then take a baist of whyt
wethy or elme, or halfe a byer, & bynde the
mosse, the clay & the grasse together, but be
ware y^e thou bzeak not thy grasse nother in
the cleauing nor in the bynding, & thou must
set something by the grasse that croues nor
byrdes doo not light vpon the grasse, for if
they do, they wyl bzeake them.

To grasse betwene the barke and the tree

There is another manner of grassing
& soner done and soner groweth, but
it is more leopardy for wynde when it begin-
neth to grow. Thou must saw thy stock and
pare the hed therof as, thou didst before, but
cleaue it not, then take thy grasse & cut it in
the ioynt to the midst and make the tenant
therof halfe an inch long & a litle more al on
y^e one syde, & pare y^e bark away a litle at the
point on the other side, then thou must haue
made ready a ponch of harde woode wyth a
top & a tenaunt on the one syde lyke to the
tenaunt of the grasse. Then put the tenaunt
of the ponch betwene the bark & the wood of
the stock, & pul it out agayne, and put in the
grasse & see that it ioyne close or els mend it.
And this cannot faile, for now the sap cometh
on euery syde, but it will spring so fast y^e if it
stand on playn ground the wynde is lyke to
blow it besyde the hed, for it hath no fastnes
in the wood. And this is the best remedy for

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blowing of, is to cut or clip away some of the
weather most leanes as they growe, & this is
the best way to graffe & specially a great tree,
then clay it & bynd it as thou didst the other.

Co nozith all manner of stone,
fruit and nuts.

As for cherries, damsons, bullas, plums
& such other mayes bee set of the stones
and also of the sciences growing aboute the
tree of the same for they will soonest beare.
filberdes and walnuts maye bee set of the
nuts in a garden, and after remoued and set
where he will. But when they be remoued
they would be set vpon as good a ground or
better, or els they will not lyke.

A short information for a yong gentle
man that entendeth to thysue.

I advise him to get a copy of this present
booke, & to read it from the beginning to
the ending, where by hee may perceiue the
chapters & contents in the same, & by reason
of oft reading hee maye ware perfit what
should be done at all seasons. for I learned
these two verses at Crāmer scole: *Gutta ca-
uat lapidem, non ui, sed sepe cadendo: Sic homo
fit sapiens, non ui, sed sepe legendo.* A drop of
water pearseth a stone, not by his owne
strength, but by his often falling: Euen so a
man shall bee made wyse, not by his owne
strength, but by his oft reading. And so may
thys

thys young gentleman, according to the season of the yeare read to his seruants what chapter he wil. And also for al other maner of profit contayned in the same the which is necessary for a young husband y^e hath not the experience of husbandry nor other things contained in this present booke, to take good remembrance & credence therunto. for ther is an old saying, but of what authoritie I cannot tel. *Quod melius est practica rusticozum, quam sciencia philosophozum.* Better is the practise or knowledge of an husbande man well proued, then the science of a philosopher not proued. for there is nothing touching husbandry & other profits contained in this present booke, but I haue had y^e experience thereof & proued the same. And ouer and beside all this booke, I wil advise him to rise betime in the morning, according to the verse before. *Manat sanctificat et diuitat surgere mane.* And to go about his closes, pastures, fields & specially by the hedges, & to haue in his purse a payre of tables, & when he seeth any thyng that would be amended, to write it in bys tables, as if he fynd any horses, mares, beasts, shepe, swyne or geese in his pastures that be not his owne, & peradventure though they be his owne, yet he would not haue them to go there, or to find a gap or a shere in his hedge or any water standing in his pastures upon

bys gras, wherby he may take double hurt,
 both los of his gras, & rotting of his sheepe &
 calves. And also of stading water in his coyn
 fieldes at the landes end or sides and how he
 would have his lands plowed, donged, & sown
 or sown. And his coyne weeded or thorne or
 his cattell shifted out of one pasture into an
 other, & to looke what ditching, quickset-
 ting, or plashing is necessari to be had, and to
 oversee his shepheard, how he handleth and
 ordereth his shepe, & his seruantes how they
 plow & do their works, or if any gate be bro-
 ken down or want any stauess & go not light-
 ly to open & tyme, and yet so not trail & that
 the wyndes blowe it not open, wyth many
 mo necessary things y are to be looked vpon.
 For a man alway wandring or going about
 for what, shadeth or seeth y is amys & would
 be amended, & asone as he seeth any such de-
 faultes, then let him take out his tables and
 write the defaults, & when he cometh home
 to danner, or supper at night, then let hym
 call his bailly or his head seruant & shew him
 y defaults that they may be shortly amended,
 & when it is amended the let him put it out of
 his tables, thus I vled to do. x. or. xij. yeares
 and more, & thus let him vso dayly & in short
 space he shall set many things in good order,
 but dayly it will haue mending. And if he
 cannot wypte, let him rick the defaultes vpon
 sicke,

a stick, & shew his battly as I said before. Also take heed both early and late at all tymes what maner of people resorte & come to thy house, and the cause of their comming, especially if they bring with them pitchers, cans tankardes, bottels, bags, wallets or bushel-pokes. For if thy seruants be not true, they may do thee great hurt, & themselves little advantage, wherfore they would be wel looked upon. And he y hath. y. true seruants a man servant & another woman servant, hee hath a great treasure, for a true seruant wil doo iustly himselfe, & if he see his felowes do amys he will bid them do no more so, for if they do he will shew his spaike therof, if he do not thys, he is not a true seruant.

A lesson made in english verses to teach a gentle mans seruant to say at e- uery tyme when he taketh his horse for his remembraunce, that he shall not forget his geare behynd hym.

Burse, dagger, cloake, nightcap, kercheffe, shooting bores, bouget, and spoone:

Speare, mace, hewe, halter, saddle cloth, spurres, bat wyth thy horse combe.

Bow, arrowes, swearde, buckeler, horne leyth, gloves, stryng, and thy braser:

Pennie, paper, yake, parchement, redde ware, pennes, bookes do thou remember.

Penknife, combe, thymble, needle, thred, and

and poynt, least that thy gyft breake:

Wodkin, knyfe lingle, geue thy boys meat.
Se he be shod wel, make mery, sing if y can
Take heed to thy gere that thou lose none.

A prologe for the wyues occupation.

Do thou husband y hast done thy dili-
gence & labour that longeth to a hus-
band to get thy living, thy wyues, thy chil-
dren, and thy seruantes, yet is there other
thinges to be done, y needes must be done, or
els thou shalt not thriue. For ther are an old
comon saying: that seldom both the husband
thryue, without leaue of his wyfe. By thys
saying it should seme y there be other occu-
pations & labours that bee most conuenient
for the wyues to do. And how be it y I haue
not the experience of all their occupations &
woorkes as I haue of husbandry, yet a little
will I speake what they ought to do, though
I tol them not how they should do, and ex-
cerpse their labours and occupations.

A lesson for the Wyfe.

But yet as I begyn to shewe the wyfe
what woorkes she shall do, I will first
teach here a lesson of Salomon, as I did to
her husband a lesson of the Philosopher, and
that is, shee shoulde not bee idle at no time,
for Salomon saith: *Ociosus non gaudet cum
electis in celo, sed lugebit in eternum cum repro-
bis in inferno.* That is to saye, the ydle folkes
shall

shal not ioy with the chosen folke in heauen
 but they shal sorow with the reprobate and
 forsaken folkes in hel. And S. Jerom saith:
Semper boni operis aliquid facito, vt te diabolus
inueniat occupatum, quia sicut in aqua stante ge
nerantur uermes, sic in homine otioso generantur
male cogitationes. That is to say, alway be do
 ing some good woorkes, that the diuell maye
 find thee alway occupied, for as in standing
 water are engendred wormes, right so in an
 idle body are engendred evil thoughts. Here
 mayst thou see yf of idleness cometh damna
 tion, & of good woorkes & labour cometh saluacio
 Now thou art at thy libertye to chuse whe
 ther way thou wilt, wherein is great diuersi
 ty. And hee is an vnhappy man or woman
 that God hath geuen both wit and reason,
 and putteth him in chouse, and wil chuse the
 worst part. Now thou wylst I trust to shew
 vnto thee diuers occupations, woorkes, and
 labours, that thou shalt not needs to be yele
 no tyme of the yere.

What thinges the wyfe is bound
 of ryght to doo.

First & principally the wyfe is bound of
 right to loue her husband aboue father
 and mother & all other men. for Christ sayd
 in hys Gospell: *Relinquet patrem & matrē,*
et adheret uxori suae. A man shall leaue fa
 ther & mother & cleaue to his wyfe, & likewise
 the

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the wife to her husband, & are made by y^e ho-
ly Mats of Matrimony, one flesh, one blood,
one body, & y^e soules. Wherefore their harts
their mynds, their woorkes and occupations
should be al one, neuer to seuer nor chaunge
during their naturall lyues, by any mans
act or dede, as it is sayd in the same Gospell:
Quod Deus coniunxit homo non separet:
That thing that God hath ioyned together
let no man separate. Wherefore it is conue-
nient that they loue ech other as effectually
as they would do their owne selfe.

What woorkes a wyfe should do in generall.

First in y^e morning when thou wakest
& purposest to ryse, geue prayse to God
for thy nightes rest, & say the Lords prayer,
& other good prayers if thou canst. And when
thou art vp and ready, then first sweepe thy
house, dresse vp thy dyshbord, & set all things
in good order with in thy house, milke the
kye, socle thy calues, file vp thy milke, take
vp thy chyldren & aray them, and prouide for
thy husbands breakfast, dinner and supper,
& for thy chyldren & seruantes, and take thy
part with them. And ordayne cozne & malt to
the mil to bake & bryue withall when nede is.
And mete it to the mil & fro the myl, and see
thou haue thy measure again besides thy tole
as els the mylner dealeth not truelys wyth
the,

that, or els thy corne is not dry as it should be
 Thou must make butter & cheese when thou
 mayst, serue thy swine both morning & eue-
 ning, and geue thy poulen meat in the mo-
 ning, & whē time of year cometh thou must
 take hede how thy hens, ducks & geese do ley
 and gather by their egges, & when they war-
 byndy, set thē there as no beasts, swine, nor
 other vermine hurte them. And thou must
 know that al whole soted soule will sit a mo-
 neth, & all clouen soted soule will sit but thye
 weeks, except a Peben and such other great
 soules, as Cranes, Bustardes, & such other.
 And whē they haue broght forth their birds
 see that they bee well kept from the gleyde,
 crows, sully martins & other vermin, & in the
 beginning of March, or a litle besoze is time
 for a wyfe to make her garden, and to get as
 many good seedes & herbes as she can, & spe-
 cially such as be good for the pot, & for to eat,
 & as oft as nede shall requyre it must be wee-
 ded, for els the werdes wyll ouergrowe the
 herbes, & also in March is tyme to sow flaxe
 & hemp, for I haue hard old huswyes say, y
 better is March hurdes, then April flax, the
 reason appereth, but how it should be sown
 weeded, pulled, repealed, watred, washen,
 dyed, beaten, bzaled, tawed, hecheled, spon-
 wouiden, wyaped, & wouen: it nedeth not for
 me to speke, for they be wisse ynough. Ther-
 of

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of may they make shertes, boydclothes, towels, shertes, smocks, & such other necessities, & therfore let thy distaffe be alway redy for a pastyme, & thou bee not ydle. And undoubtedly a woman cannot get her living honestlye with spynning on the distaffe, but it stoppeth a gap and must nedes be had. The bolles of flaxe when they bee rypled of, must be rebilled from y^e wædes and made dry with the sunne to get out the seedes. Howbeit one maner of linseede called tokenseede will not open by the sun, & therfore when thei be dry they must be sore brusen & broken, the wyues know how, & then winnowed & kept drye till yere time come againe. Thy femal hempo must be pulled fro the churle hempo, for that beareth no seede & thou must do by it as thou dost by y^e flaxe. The churle hempo doth bear seede, & thou must beware that birds eat it not as it groweth, y^e hempo therof is not so good as the femal hempo, but yet it will do good service. May fortune somtyme that y^e shalt have so many things to do, y^e that shalt not well know where is best to beginne. When take heed which thing should be the greatest losse if it were not done, & in what space it would be done, then thinke what is y^e greatest losse & ther begin. But in case that that thing that is of the greatest losse will be long in doing, and y^e mightest do .iiij. or .iiij. things in the meane while

while, the lorde wel if al these things wer set
 togither which of the wer greatest los, & if al
 these things be of greter los & mai be al done
 in as shortspace as y other, the do thy many
 things first. It is couenient for a husband to
 haue shepe of his own for many causes, and
 then may his wyfe haue part of the wool to
 make her husband and her self som clothes.
 And at the least way she may haue y lockes
 of the sheepe either to make clothes or blan-
 kets & couerlets, or both. And if she haue no
 wool of her own, she may take wool to spyn
 of clothmakers, & by that meanes she maye
 haue a conuenient liuing, & many times to
 do other workes. It is a wiues occupation
 to wynd al maner of corne, to make malt
 wash & wyng, to make hey, shee corne, & in
 time of neede to help her husband to fylle the
 muck wayn or dong cart, or dre the plow, to
 lode hey, corne, and such other. And to go or
 ride to the market to sel butter, chese, milk,
 eggs, chickens, capons, hens, pigs, geese, & all
 maner of corne. And also to bye al maner of
 necessary things belongyng to a household, &
 to make a true reconyng & accompt to her
 husband what she hath receiued, and what
 she hath payed. And if the husband go to the
 market to bye or sel (as they oft do) he then
 to shewe his wyfe in like maner. for if one
 of them should be to disceine the other, hee
 discet-

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disceyner himselfe, & he is not like to thine
& therfore they must be tide eyther to other.
I coulde peradventure shewe the husbandes
diuers pointes that the wyues deceiue them
in, and in like manner howe husbandes de-
ceiue their wyues. But if I should do so, I
should shew mo subtil pointes of deceit then
either of them knew of before, & therfore ma-
keneth best to hold my peace, leaſt I should
do as the knight of the tower did, the which
had many faire daughters, & of fatherly loue
that he ought to them he made a booke vnto
a good entent y they might eschew & flee from
vices & folow vertues. In the which booke
he sheweth y if they were wooed, moued or
ſtirred by any man after ſuch a manner as he
ther shewed, y they should withſtand it. In
the which booke he shewed ſo many wayes
how a man should attayne to his purpose to
bring a womā to vice, the which wayes wer
ſo natural, & the wayes to come to their pur-
poſe wer ſo ſubtilly contriued & craftely ſhe-
wed, y hard it would be for any woman to
reſiſt or deny their deſire. And by y ſaid booke
hee made both the man and the woman to
know mo vices, ſubtilty, and craft, then e-
uer they should haue knowen, if the booke
had not bene made, the which booke hee na-
med himſelfe the knight of the tower. And
thus I leaue the wyues to vſe their occupa-
tions

stions at their owne discretion. &c.

To kepe measure in spending

OW thou husband & hufwife that haue done your diligence & cure according to the first article of the Philosopher, that is to say: *adhibe curam*. And also hath wel remembered the saying of wyse Salomon; *Quod os iustus non gaudebit cum electis in celo, sed lugebit in eternum cum reprobis in inferno*. Then yee must remember, obserue and kepe in mynde the second article of the saying of the sayde Philosopher, that is to say: *Tene mensuram*, that is to say in english, hold and kepe measure. And according to y^e saying I learned two verses at gramet scole, & those be these: *Qui plus expendit quam rerum copia tendit*:

Non admiretur, si paupertate grauetur;

He that doth more spend, then his goods will extend: Paruel it shall not be, though he be greued with pouerty. And also according to that saying speaketh S. Paule and saith: after thy faculty or thy gettings make thine expenses, leaue thou spend in shortspace that thing that y^e shouldest liue by long. Whys text toucheth every man fro the best degree to the lowest, wherfore it is necessary to every man & woman to remember & take good heed therunto so: to obserue, kepe, & follow the same. With this also take here an english p^rouerbe y^e is: *Eate within thy tribute*.

To eate within thy fedure.

Thou husband & huswife that entendest
 to folow the saying of the Philosopher
 it is to say: kepe measure, thou must spare
 at the bynke, & not at the bottom, that is to
 say, understad in the beginning of the year,
 selling of thy corns, or spending in thy house
 unto the time þ thou hast sowed agayn thy
 wynter corne & thy lent corn, & then see what
 remaineth to serue the house, & of the sur-
 plus thou may selle by such other necessa-
 ries as thou must needs occupy. And if thou
 spend it in the beginning of the yeare, & shall
 want it in the bynder ende, then thou dost
 not eat within thy fedure, & at the last thou
 shalt be punished, as I shall proue by exam-
 ple. Take thy horse and go fedure him upon
 thyne owne lees, stytt hym as oft as thou
 wilt no man will say thou dost wrong, but
 make thy horse so long a fedure, þ whē thou
 hast tied him upon thine owne lees, his teder
 is so long þ it reacheth to the midst of ano-
 ther mans lees or corn. Nowe thou hast ge-
 uen him to much libertie, & that man that
 thy horse hath eaten his corne or gras will be
 grieved with thee, & will cause thee to bee a-
 murred in the court, or els to make hym a-
 mynde, or both. And if thy horse break his le-
 der & go at large in euery mans corn & gras
 then cometh the pinder & taketh hym & put-
 teth

seth him in the pincold, & ther shall he stand
 in prison wout any meat, untill y time that
 thou halt paid his ransom to the pinder &
 also make amends unto thy neighbours for
 the destroying of their corn. And so as long
 as thou eatest within thy feeder, that thou
 needest not to beg nor borrowe of no man, so
 long shalt thou encrease & grow in riches, &
 every man will be content with the. And if
 thou make thy feeder so long that thine own
 porcion will not serve thee, but y thou shalt
 beg, borrowe, or bte of other, y wil not endure
 long, but y shalt fall into povertie, & if thou
 break thy feeder & run at large, & knowe not
 other mens goods from thine own, the shall
 the pinder, y is to say the shieriffe & the bailly
 arrest thee & put thee into the pincold, y is the
 prison, there to abide till y thou be known
 and it is maruaple if thou scape with thy
 lyfe, and therefore eat within thy feeder.

A short lesson for the husband.

One thing I will adaise thee to remem-
 ber, and special y in winter time when
 thou sittest by the fyre, & hast supped, to con-
 sider in thy mynd, whether thy works that
 thou, thy wyfe, & thy seruantes shall do be
 more aduantage to thee then the fyre & can-
 dle lyght, meat & drink that they shall spend,
 if it be more vantage, then sit still, & if it
 be not, the go to thy bed & slepe, and be up be-

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synte & break thy fast before daye, that thou may be all the short wynters day about thy business. At gramer scole I learned a verse & that is this: Carely ryling maketh a man whole in body, wholler in soule, and rich in goods, & this me seemeth shoulde be sufficient instruction for the husband to kepe measure.

A prologe of the three sayinges of the philosopher.

Now thou husbando & hustyfe y haue done your diligence & cure about your husbandry & huswifery, according to the first saying of the philosopher (take heede to thy charge) and also hath well remembred and fulfilled the second saying of the sayd philosopher (kepe measure:) now I doubt not but ye be rich, according to the third saying: and thou shalt be rich. Now I haue shewed thee the saying of the philosopher whereby thou hast gotten much worldly possessions: me seemeth it were necessarie to shewe you how ye may get heavenly possessions, according to the saying of Christ in his Gospell: What profiteth it to a man though he wynd all the world to the binderaunce and losing of his soule: Now be it, it is for the preacher to preach publykely, and euerye one of vs to instruct and teache one another pryuately. For there is a great diuersitye betwene prebication and doctrine.

¶ A diuersitie betwene preaching and doctrine.

H **S.** Jerom saith there is a great difference of diuersity betwene preaching & doctrine. A preaching or a sermon is where a conuocation or a gathering of people on holy dayes or other dayes is in churches or other places and tymes set & ordained for the same. And it belongeth to them that be ordained thereunto, and haue iurisdiction and authority, & to none other, but every man may lawfully inform and teach his brother or any other, at every tyme and place beho-
neable if it seeme expedient to hym, for that is an almes dede, to the which euery man is holden and bounde to do, according to the saying of S. Peter: As euery man hath taken or receiued grace, hee ought to minister & shew it forth to other. For as Chrysostome saith: great merite and a great reward he shall haue in time to come, the which wyseth or causeth to be written holy doctrine for that intent that he may see in it how he may liue holily, and that other may haue it, that they may be edified or sanctified by the same for he sayth: surely knowe thou, that how many soules bee saued by thee, so many rewardest thou shalt haue for other. And saint Grigoire sayth: There is no sacrifice that pleaseth God so much, as the loue of soules.

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Further he sayth: He is greatest in fauoure
wyth God, that draweth most men to the
loue of God. Wherefore me semeth it is con-
uenient to enforme and shew them how they
may get heavenly possession, as well as I
haue shewed them to get worldly possessions.
Then to my purpose, & to that point where
I left: Now thou art rich.

What is riches.

It is to be vnderstand what is riches,
and as me semeth riches is that thing
that is of goodnes, and cannot be take away
from the owner, neyther in thys temporall
lyfe, nor in the lyfe everlasting. Then these
worldly possessions that I haue spoken of,
is no riches, for why they bee but flowers of
the world. And that may be well considered
by Job, the whiche was the rycheest man of
worldly possessions that was living in those
dayes, and sodainly he was the poorest man
agayn that conld bee living, in the meane
time he tooke it patiently, & was content as
appeareth by this saying: the Lord hath ge-
uen it, the Lord hath taken it away, & as it
pleaseth the Lord so be it, blessed be y name
of our Lord. The which Job may be exam-
ple to enery true Chyisten man of his paci-
ence & good lpyng in tribulation, as appea-
reth by hys story, who that list to read there-
in. Saint Austen also saith: He that gather-
eth in worldlye thynges, and thinketh not

upon everlasting things. Shall want both in
tyme to come. Also S. Ambrose saith: They
are not the goods of man, the which he can
not bear with him. And S. Bernard saith:
If they be yours, take them with you. When
it is to be understood what goods a man shal
take with him, and that is the good deeds
and works þe thou dost herethis temporal
lyfe, wherof speaketh Chrysostome: do well
and worke righteously, that thou may haue
trust in God, & that thou dispaye not in this
world. Reminding to that sayth the Prophet
David: I have behoung & now am old and
yet I have not sene þe righteous man forsake
hen, nor his childzen seeking their bread,

¶ What the property of a rich man is.

In myn opinion the property of a rich
man is to be a purchaser, and if he will
purchase, I counsell him to purchase in hea-
uen, for S. Austen sayth: The kingdome of
heauen is to no man closed, but to him that
will put out himself. Wherefore this text may
geue thee a courage to preferre thy mynde to
make there thy purchase, & Salomon sayth:
It men be bel bearer then the god men be
heauen, & that me seemeth may well be pro-
ued by a comon ensample. As I had a thou-
sand shepe to sell, & diuers men come to me,
& beue every man a. C. of the shepe all of one
pyce to pay me at diuers daies, I am agreed

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and graunt them these dayes, some of the
men be good men & keepe their promise, and
pay me at their dayes, & some of them do not
pay me, wherefore I sue them at y^e law, & by
order of the common lawe I do recover my
duty of them, & haue their bodies in pryson
for execution, till they haue made mee pay-
ment. Now these men that haue broken pro-
mis and payd not their duty, they bye their
shepe dearer the the good men bought theirs,
for they haue imprisonment of their bodies,
and yet must they paye their duties neuer-
theles, or els lye and dye there in pryson, the
which sheepe bee dearer to them, then to the
good men that keepe their promise. Right is
euery man cheapeth heauen & God hath set
it on a price & graunted it to euery man and
geuen vnto them dayes of payment, the price
is all one, & that is to keepe his commaunde-
mentes, during their lyues, the good men
keepe his commaundements to their ability
and haue sayth in our saviour Christ & tho-
row him posses heauen. The ill men breake
their promise, & keepe not his commaundements
& beleue not to be saved by Christ, and ther-
fore are damned to hell. And the yll men bye
hell dearer, then the good men get heauen, &
therefore it is better to forgo a litle pleasure,
or suffer a litle payne in this world, then to
suffer a much greater & a longer paine in an
other

other worldes. Nowe if the hell is dearer then
heaven, I aduise thee specially to get heauen,
wherein is euerlasting ioy without end.

**What ioyes or pleasures are
in heauen,**

Saint Augustine sayth: there shall be e-
uery thing that any man desireth, there
is life, health plenty of ioy, honoz, peace, and
all manner of goodnes, what woulde a man
haue more: And S. Paul saith: the eye hath
not serue, nor the eares hath heard, nor the
hart of man hath thought of so good things
as God hath ordained for them that loue him.
Then happyc are wee which haue Christ to
purchase vs this heauenlye place. Now it is
to bee knownen what thinge pleaseth God
most that we might do it.

What thinges pleaseth God most.

By the text of S. Paule aforesayde, loue
pleaseth God aboue al thinges, and that
maye bee well proued by the saying of God
himselfe, where he saith: Geue me thy hart,
and that is sufficient for me. For he that hath
a mans hart, hath all other thinges. What
is this mans hart: it is nothing els but very
true loue. For there can be no true loue, but
it cometh merely and immediately from
the hart, and if thou loue God intirely with
thy hart, then wilt thou do bys commaun-
dements. Then it woulde be vnderstand and
known

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known by his commaundementes, that a
man may obserue and kepe them.

¶ What be Gods commaundementes.
¶ There be in all .x. commaundements the
which were to lōg to declare, but thei
be all concluded and comprehended in two,
that is to say: Loue thy Lord God above al-
thing, and thy neighbour as thy selfe. These
be light commaundementes, and nature byn-
deth a man to fulfil, obserue, & kepe them, or
else he is not a naturall man, remembryng
what God hath done for vs. first he hath
made vs to the similitude and likenes of his
owne ymage, and hath geuen to vs in thys
world diuers possessions, speciallpe he hath
redeemed our soules from hell by his bitter
death & passion, suffring al this for vs: what
loue and kynnes was thys in him to do for
vs, what could we desire moze of him to do
for vs: And he desireth nothing of vs again
but loue for loue. What can he desire lesse?

¶ How a man should loue God
and please him.

¶ Surely a mā may loue God and please
him very many waies: but first & prin-
cipally he that wyll loue God & please him,
he must do as it is said in *Athanasius* crede,
which saith: Whosoever will bee saved, a-
bout althings he must needes bee steadfast in
the catholicke sayth. And accordyng to that

S. Paul

S. Paul saith, without faith it is impossible to please God. And Seneca saith: There abideth no goodnes in him that hath lost his faith, so that thou mayest wel perceive that thou canst not love nor please God without a perfect faith. And furthermore thou mayest not presume to argue thy faith by reason, for **S.** Gregory saith: faith hath no merit, where as mans reason proueth the same. This faith is as a principal signe that thou lovest God. Also thy godly life & good woorkes is a signe that thou beleeuest in God and lovest hym. for **S.** Jerome saith: Whose woorkes so ever a man doth, his sonne and servant he is called. And furthermore **S.** Bernard saith thus: The deedes & woorkes of a man is more evident proofe, then his woordes.

How a man should love his neighbour.

Thou must love thy neyghbour as thy selfe, wherein thou shalt please God specially, for if thou love thy neyghbour as thy selfe, it followeth by reason that thou shalt do nothing to hym, but such as thou wouldest shouldest bee done vnto thee, & that is, as thou wouldest not have anye hurt of thy body nor of thy goods done vnto thee, so lykewyse thou shouldest do vnto him. Also if thou wouldest have any goodnes done vnto thee either in thy body or in thy moveable goods,

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goodes, so lyke wyse shouldest thou do unto thy neighbour, if it lye in thy power, according to the saying of Saint Grigory: Thou canst not loue God without thou loue thy neighbor, no; thou canst not loue thy neighbor without thou loue God. Wherefore thou must first loue God principally, and thy neighbour secondarily,

Of prayer that pleaseth God verie much.

Praiser is honour and laud to God, and a speciall thing that pleaseth hym much and is a great signe that thou louest God, & that thou hast a stedfast fayth in Christ. for Dauid sayth by the mouth of God: call vpon me in the day of thy trouble, and I will hear and helpe thee, and thou shalt worship mee, and I will be thy God. So that we must onely call vpon God and on none other neither in heauen nor earth. Also our sauour Christ sayth in hys Gospell: Aske & ye shall receiue, seeke, & ye shall find, knock, and it shalbe opened vnto you. Therefore we may be bolde to come vnto our God, who hath so louingly called vs, and so liberallye graunted vs all thinges necessary both for our soules and bodies. To come therfore to comon prayer we are bound, these thinges considered, for also God sayth: where. ij. o. ij. he gathered together in my name I am in y^e mydd amongst them. Thus ought we to do hauing conuen-

ent time to resort often to comon prater, and when we cannot so do, yet ought we to pray also, so that in our labours and trauayles we may prayse God, and pray vnto hym in like case, and he as graciously hath promised to heare vs, Therefore cease not to pray.

¶ What thing letteth praiser.

There be two impedimentes that letteth and bindeth praiser that it maye not be heard. Of the first impediment speaketh Esay the prophet saying: because your hands be full of blood (that is, full of warre & mischief) therefore the Lord will not heare you. Also Salomon sayth: The Lord is far from wicked men, & the prayers of ryghteous men he graciously heareth. And s. Bernard saith: he that reiecteth Gods commandments, he deserueth not to haue his prayer heard. The second impediment saith Athanasius is: If thou forgeue not the wrong done vnto thee, thou dost not praye for thy selfe, but thou dost cause Gods curse to fall vpon thee. Also Iddoxus saith: like as a plaster or medicine cannot heale a wounde, if ther be any yron sticking in the same: right so the praiser of a man profiteth him not, as long as ther is enuy & hate abiding in his herte for s. Austine saith: If charity want, al other things be vayne. Therefore when thou prayest repent and amende, & forgeue them that

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that offende thee, so shalt thou be heard.

How a man should pray.

It is to be understood that there be divers manner of prayings, that is to say, some of them openly, and some privately. Prayer openly must needs bee done in the Church and congregation by the Ministers of the same before the people. For it is done ther for all in general, & therefore the people ought to resort thither, and to be present at common prayer, as well to heare the word of God, which may instruct them to a goodly life, as also to craue at his hands althings that is necessary for them, and so to ioyne in prayer together. Private prayer ought to be done in secrete places for two causes: for prayer eleuateth & lifteth up a mans minde to God, & the mynde of man is sooner and better lift up when hee is in a private place & separate from company. A nother cause is to avoyd bayne glory, that might lightievely seduce the people therupon, when it is done openly. And therefore sayth our saviour Christ: When ye pray bee not as the hypocrites, which loue to stand in their synagoges and corners of the hie wayes to pray. Also some folkes pray with the lippes or mouth, and not with the hart, of whom speaketh God by his prophet: They honour me with their mouth, but their hart is far from me, Gri-

gray sayth: what profiteth the labour of the mouth, when the hart is dum: And Ihuose sayth: His soule is far from God that in his prayer hath bys minde occupied in woorkes of the world. Ther be other that praye both with the mouth & hart, of whom speaketh Iohn. x. The true praters will worship the father of heauen in spirit and truth. Ihuose sayth: When we pray trulye, when we think of nothing els. Also Richardus de Ham pole sayth: he prayeth deuoutly that hath not his hart wauering in worldly occupacions, but alway both eleuate & lift by bys mynde to God in heauen. There be other that pray with the hart, Mathew. vi. When thou prayest, enter into thy chamber, & shut thy dore, and pray vnto thy father of heauen. Ihuose sayth: The seruent prayer is not in the lpps, but with the hart, therefore rather pray with thy hart then with thy mouth.

I meane to put away idle thoughtes in praying.

I amoyd a wauering minde in worldly occupacions when thou prayest, is thus to do: he that can reade, let him earnestly ponder that which he readeth, weighing euery sentence diligently, so that he find a delight and sweetenes therein, so that thereby he shall be prouoked more earnestly to fall to prayer. Also be that can not reade let him

him when hee is in his prayer, frequently re-
 peat it, and note every word that hee sayth,
 and also thinke vnto whom he prayeth, still
 remembryng that hee is present before God,
 and that God heareth him, which will cause
 hym more earnestly to pray. But it is farre
 more easie to auoid these ydle thoughtes by
 praying two or three together, and also very
 acceptable vnto God, then when one pray-
 eth alone. Therefore it is very good for the
 gouernour of the house to call his family to-
 gether as well the yong as the old, and one
 time in the day at the least, or twise if they
 may conueniently, make their prayers to-
 gether. If there be any in the company that
 can read, let him take some godly booke of
 prayers and read certayn of them distinctly,
 and let them that stand by say word by word
 after him if it be a confession or a little pray-
 er, but if it be the morning or euening pray-
 er, let them say the confession and the Lords
 prayer together, and such other lyke things
 that they can say by memory, and then let
 them geue diligent eare to him that readeth
 and with one consent say Amen, to that that
 is read. But if there be none of them canne
 read, let them come together & kneele downe
 and say the Lords prayer, 7 articles of their
 beliefe, and the ten commaundements, and
 some other good prayers that is read in the

Church

Church, if they haue learned them perfectly.
Thus let euery bousholder vse himselfe and
his family, and hee shall prosper the better
in his worldly affayres, and God shall blesse
both hym and hys.

A meane to auoyde temptation.

It is oft times sene that the godlier that
a man is, the more he is tempted and be
that is so, may thanke God therof. for God
of his goodnes and grace hath not geuen to
the diuel autority nor power to attempt any
man farther, and about that y be that is so
tempted may wythstand. for S. Gregoires
sayth: An enemy is not to be dzed, the which
may not ouercome, but if a man be willing.
And it is to know, that he that is so tempted
standeth in the state of grace, for S. Ambrose
saith: The diuell dispiseth to bere or trouble
those the which he selet himselfe to haue in
possession by right inheritance. And if thou
so be tempted bered or troubled, I shal shew
vnto thes two verses, that if thou do theraf-
ter, thou shalt be eased of thy temptation, &
haue great thanke and laud of God, and re-
warde therefore, these be the verses: *Hostis*
non ledit nisi cum temptatus obedit, *Est Leo si*
sedit, si stat quasi muica recedit. That is to say
the ghostly enemy hurteth not, but when he
that is tempted obeyeth to hys temptation,
then this ghostly enemy playeth the Lyon.

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if that he that is tempted sitteth still and obey vnto him, and if he that is tempted stand stiffely againſt him, the ghostly enemy flyeth away lyke a flye, this me ſemeth may be well proued by a familiar example. As if a Lord had a Caſtel, and deliuered it to a captayne to keepe, if there come enemies to the Caſtell and cal to the Captayn and bid him deliuer them this Caſtel, the Captayn cometh and openeth them the gates, and deliuereth the keyes, nowe is this Caſtell ſoone won, and this Captayn is a falſe traitour to the Lord. But let the Captayn arme hymſelfe, and ſhut the gates & ſtand stiffely vpon the walles, & to commaund them to auyd at their perill, they will not tarye to make any aſſaut. Euen ſo is euery man Captain of his owne ſoule, & if the ghostly enemy come and tempt thee, and thou y art captain of thyne owne ſoule wilt open the gates, and deliuer him the keyes, and let hym in, thy ſoule is ſone taken priſoner, and thou art a falſe traitour to thy ſoule, and worthy to be puniſhed in priſon for ever. And if thou arme thy ſelfe and ſtand stiffely againſt him, and wilt not conſent to him: he wil auyd and flee away, and thou ſhalt haue a great reward for withſtanding of the ſayd temptation.

Alines deedes pleaſeth God
much.

Alines

Almes deedes pleaseſh God very much
 and it is a great ſigne that thou loueſt
 both God and thy neighbour. And hee of
 whom almes is asked, ought to conſider. iij.
 thinges, that is to ſay: who asketh almes,
 what he asketh, and whereunto hee asketh.
 Now to the firſt, who asketh almes. God as-
 keth, for S. Jerom ſaith: Becauſe that God
 loueth poore men ſo much, that whatſoever
 thing is geuen vnto them for the loue of him
 hee taketh it as it were done to hymſelf, as
 Chriſt ſaith in hys Goſpel: That thing that
 ye geue or do to the leſt of thoſe that be mine
 ye do it to me. Then to the ſecond: What as-
 keth God? He asketh not the thyng that is
 ours, but that thing that is his owne, as ſaith
 the prophet Dauid: Good Lord al things be
 thyns, & thoſe things which we haue recey-
 ued of thee, of thoſe things haue wee geuen thee.
 Then to the third: wherunto doth god aſke?
 He asketh not to geue him, but onely to bo-
 row. Not all onely to haue thoſe ſo muche,
 but ſo ſoth to haue a hundred times ſo much
 as S. Auſten ſayth: Thou wretched man,
 why doeſt thou worſhip or dzead man, wor-
 ſhip thou God and dzead him, and thou ſhalt
 receiue an hundred times ſo much, and haue
 in poſſeſſion euerlaſting life, the which ma-
 nifold paſſeth all other rewardes. Salomon
 ſayth: He worſhippeth God that hath mer-

cy and pity on the poore and the glasse therof
saith: And thou shalt receiue an hundred
times so much. And it is to be vnderstand
that there be thre maner of almes deedes,
that is to say: To geue to the needye what
thou canst spare, to forgeue them that haue
trespassed to thee, and to correct them that do
amys, byringing them into the way of right.

The first maner of almes deedes.

One to the needy what thou well may,
for Christ saith in his Gospell: Geue
almes, and al worldly riches is yours, giue
and it shal be geuen to you. Almes dede is a
holy thyng, it encreaseth a mans wealth, it
maketh les a mans sinne, it lengtbeneth a
mans lyfe, maketh a man of good mynne, it
deliuereth yll times, and closeth al thynges,
it deliuereth a man from death, it ioyneth
a man wyth Angels, & seuereth hym from
the diuell, and is lyke a wall vnable to bee
soughten again. And S. James saith: as
water flaketh fire, so doth almes dedes flak
sinne. Salomon saith: He that geueth to a
poore man, shal neuer haue neede. And fur-
ther he sayth: He that stoppeth by eare at
the clamour or crye of a poore man, he shall
cry, and hee shall not bee graciously heard.
There maye no man excuse hym from ge-
ning of almes, though hee bee poore, and let
hym do as the poore widow did, that offered
a far-

a farthyng, wherefore he had more thanks and reward of God, then the rich man that offered gold, and if thou may not geue a farthing, geue les, or geue saye wordes or good information, example & token and God shall rewarde thee, both for thy deede and for thy good will. And see that thou doest it with a good will, for S. Paule sayth: God loneth a cherefull geuer, and that it be of true gotten goodes, for Salomon sayth: Of thy true labours, minister and giue to the poore folk, and Ambrosius saith: He that taketh wrongfully, can not geue truely, for it is written. Ecclesi. xxiij. He that offereth of the goodes that he getteth by extortion, vsury, or theft, he is like as a man that slew the sonne in presence of his father, thou may right wel know the father would not bee well content. No more woulde God bee pleased wyth the gyft of such yll gotten goodes.

The second manner of almes.

Forgene them that haue trespassed to thee, wherein thou shalt please God much. for it is sayd in the Gospell of Saint Marke. xij. If ye forgene not, your father of heauen wil not forgene you your sins, also if thou do not forgene other, thou shalt bee found a lyer, as oft as thou sayest the Lords prayer, wher thou sayest: and forgene vs our trespasses, as we forgene them that trespas

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agaynst vs. By these trespasses may be vnderstande the sins that wee commit agaynst God, and also not doyng our duty which we owe vnto God. And therefore if thou forgieue not them that offended thee, thou makest thy selfe a lyer, and prouokest Gods wrath agaynst thee, and the same measure that ye mete to other men, the same shall be met to you agayn. To forgeue all rancour and malice that a man oweth to thee in his hart, thou must of necessity forgeue, because thou knowest it not, but to forgeue all the whole trespass committed, or to leaue of thyn action agaynst him, & freely forgieue him, that is a dede of mercy if thou so do. But if he that offend thee be such a one as withholdeth thy right, and will in no wyse bee informed by reason, but still seeketh to do thee harme, thou mayest with a good conscience sue the law agaynst him, but yet do it in charity, not for any euill to the person, nor to vndo him, but to get thy right, and to warne him hereafter not to do the lyke. But if one haue offended the, and art glad that he hath so done because thou mayest picke a quarell agaynst him, and so of malice or euill will thou wilt sue him, rather then for the trespass, no we thou sinnest deadly because thou doest it rather of malice, then for the trespass.

The thirde manner of almes.

To correct a misdoer. There be. iij. maner of corrections. The first is of an enemy, the second of a friend, and the third of a Justice. To the first saith Chrysostom: correct not as an enemy doing vengeance, but as a Physicion or a Surgion ministeryng or geuynge a medicine. To the second sayth Salomon: A friendly correction profiteth more then a troublous correctio. for if thou speake curteously to a man that hath offended, and with swete wordes of compassion, he shal be rather conuerted by them, then wyth hye wordes of great punishment. And Iddozus sayth: Hee that will not bee chastised wyth sayre wordes, it is necessary that he be more hardyer and straighter reprovied or punished. To the third saith S. Jerom: There is an equal iudgement where the person is not regarded, but y^e woorkes are considered. And also it is wrytten he shall yelde to euery man after his woorkes. And S. Austen saith: as those be better that be chastised bee loue, so ther be many mo that be chastised by feare, for if they feared not the punishment of the lawe, ther would be but a fewe chastised by loue. furthermoze S. Gregozi speaketh of this & sayth: he that may correct & doth not, bee taketh the offence to hymselfe of the dede, and hee that doeth not forbide vn-

lawfull thinges, consenteth to the same.

What is the greatest offence that a man may do and offend God in.

In myne opinion, it is to be in dyspayre of the mercy of god. And therfore what soeuer y thou hast done, or offended God, in word, worke, thought, or deede, bee neuer in dyspayre for it, for Iudas sayth: Hee that despayreth to haue forgeuenes of hys sins, he sinneth moze in dyspayring, then he did in the sinne doing. for S. Ierome sayth, Iudas offended God moze in that that hee hanged himselfe, then he did when he betrayed God for God saith in hys Gospell, I wyll not the death of a synner, but rather that hee maye be couerted and lyue. further he sayth: I am not come to call the righteous, but sinners to repentaunce. for thou canst not so soone cry God mercy with thy hart, but he is as ready to chaunge hys sentence, and to graunt thee mercy and forgeuenes for al thy finnes. for S. Austine sayth: as a sparke of fire is in comparison able to dye vp all the water in the sea, no moze is all the wickednes of mā to the mercifulnes of God. And therfore it is conuenient that a man should be penitent, contrite, and aske God mercy and forgeuenes of his sins and offenses that hee hath done, wherof speaketh Chrysostom: No man hath gone at any time weeping to God

but

but y^e he hath receiued that thing y^e he hath asked. And S. Bernard sayth: The teares of a sinner tormenteth the Diuell more, then all other kyndes of torments. And S. Austen sayth: We can not do more sharper sorowes to the diuels, then when we waile and weepe for our sins, and confessing them with repenting the same. And that may be well proued by Mary Magdalen, when shee kneeled downe, and cryed God mercy, and kyst his feete & washed them with the teares of her eyes, and wyped them with the haire of her head, to whome our Saviour Christ sayd, as in his Gospell: Thy sinnes are forgiven thee, and thy sayth hath saved thee, go thy way in peace. To the which mercy and peace I beseech almighty Iesu bring vs all both now and evermore. Amen.

Be it knowne to all men spirituall and temporall, that I make protestation before God and man, that I entende not to wryte any thing that is or may be contrary to the sayth of Iesus Christ, and the holyc scriptures: but I am readye to reuoke my saying, if any thing haue passed my mouthe for want of learning, and doth submit both my selfe and my booke, to the correction and reformation of them that be learned. And as touching the pointes of husbandry and of other articles contained in this present booke,

The booke

I wil not say that it is the best way, & wyl
serue best in al places, but I say it is the best
way that ever I could proue by experience
the which hath bene a householder these forty
ty yeares and moze, and haue assayed many
and diuers waies, and done my diligence to
proue by experience which should bee the
best waye.

The Authour.

O little quere, and recommend me,
To al þt this tretis shal se, hear oꝝ rede
praying them therewith contented to be,
And to amend it in places wher as is nede,
Of eloquence knowing I want the sede.
And rethorike in me doth not abound,
Wherfoze I haue solwen such sede as I found

The table of thys present Booke.

First wherby þe The necessary things
band me do lye þe longeth to a plow,
folio. y. cart oꝝ wain. fol. b.
Dyuers manners of whether it is better
plowes. eodem. a plow of Dren, oꝝ a
To know the names plow of hoxses. b.
of all partes of the The diligece and the
plow. eodem. attendace that a bul
The tempoꝝnyng of band should geue to
plowes. fol. ig. his woꝝke in maner
of

The Table.

plan other prologe,	The first stirring. rvi
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of all this tretis. eod.	How forkes and rakes
Howe a man shoulde	shoulde be made. eod.
plowe all manner of	To tedde and make
landes all tymes of	hepe. fol. rvi.
the yere. fol. vii.	Howe rye shoulde be
To plowe both pease	thorne. fol. rviij.
and beanes. eodem	How to sheare wheat
How to sow both peas	folio. eodem
and beanes. fol. viij.	To mow o; there bar
Hede of discreffio. eod	ly and otes. fol. rviij
Howe all manner of	To reape and mowe
corne shuld be sowed	pease & beanes. rix.
follio. ix.	How all corne shoulde
To sow barlye. fol. x.	be fithed. eodem.
To sow otes. eodē.	How al manner of corn
To harrow all man-	shoulde be couered. xx.
ner of cornes. fol. xi.	To lode corne & mow
To salow. fol. xij.	it. eodem
To cary out donge o;	The second styring.
mycke, and to spread	folio. eodem
it. follio. xij.	To sowe wheate and
To set out the sheepe	rye. fol. xxi.
folde. eodem.	To thresh and winow
To cary wood and o-	corne. eodem
ther necessaries. xiiij.	To seuer beans pease
To know diuers ma-	and fitches. fol. xxiij.
ner of weedes. eodē.	Of sheepe and what
To weede corne. xv.	tyme of the yere the
	rams

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rams should bee put to the ewes. eodem	To sheere shepe. eod.
To make an ewe to loue her lambe. rriij.	To drawe and seuer the bad sheepe from the good. eodem
What tyme lambes should be wained. eo.	What thinge rotteth shepe. eodem.
To drawe sheepe and seuer them in diuers partes. fol. rriij.	To knowe a rotten sheepe diuers maner of wayes, whereof some of them wyll not sayle. fol. rrvij.
To helpe shepe. eodem	To bye leane cattell folio. eodem
To grease shepe. rrv.	To bye fat cattel. rrii
To meddle tar. eodē	Dyuers syckenes of cattell and remedies therfoze, and first the murren. eodem
To make broume salue. eodem	Longsight, & remedi therfoze. fol. rrr.
If a sheepe haue ma- thes. folio. eodem.	Dewbolne & the hard remedi therfoze. eod.
Wynndes of sheepe & other diseases, and re- medies therfoze. rrvj	Rysen vpon, & the re- medy therfoze. eodē
The worne in a shee- pes foote, and helpe therfoze. eodem.	The turne and reme- dy therfoze. rrrj.
The bloud and reme- dy therfoze if it com betyme. eodem.	The werry breeds, and remedy therfoze. eod
The pocks and reme- dy therfoze. eodem	The foule and the re- medy therfoze. eodem
The woddeuill and re- medy therfoze. eodē	
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To geld calves. eodē.	The barbes. eodem
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The .tiij. propertyes of a Lion. eodem	Blindnes. eodem
The .ii. properties of an Oxe. eodem.	Wines. eodem.
The .ii. properties of an Hare. eodem.	The cordes. rrrtij.
The .ii. properties of a fore. eodem	The faction. eodem.
The .ii. properties of an Ase. eodem	A malander. eodem
The .i. properties of a woman. eodem.	A salender. eodem.
	A serewe. eodem.
	A splent. eodem
	A rymbone. eodem
	Wyndgalles. eodem
	Worsonns. eodem
	The colts euil. rrrij
	The bottles. eodem
	The waymes. eodem
	Affrayd. eodem
	Paulgall. eodem.
	A spauen. eodem
	A courbe. eodem
	The string halt. eodē
	Enter-

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The paynes.	eodem	To sel wood for hous.
Cratches.	eodem	hold or to sell. xlvj.
A taynt.	eodem	To shed, lop, or crop
Graveling.	eodem	trees eodem
A cloyed.	eodem	Howe a man shoulde
The scab.	eodem	shedde, lop or cropp
Lowsy.	eodem	tree. fol. xlvij
Waries.	eodem	To sell wood, or tym.
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a horse mayster, a		Necessarpe things be-
Coarler, and a horse		longing to graffing.
leach. eodem		eodem.
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Of Bees, fol. xlv.		first grafted. fol. l.
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and other cattel. xlv.		To graffe between the
To get sets and sette		barke and the tree. l.
them. fol eodem		To nourish all maner
To make a ditch, eo.		of Stone, fruite, and
To make a hedge, eo		nuts. eodem
To plashe or pletche		A shorte information
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To mend a hye waye		man that entendeth
folio. eodem		to thryue. eodem
To remoue and sette		A lesson made in en-
trees, folio. xlvj.		glish verses that a ge-
		telman

The Table.

Itemans seruant that	God most. eodem.
forget none of hys	What be Gods com-
gere in hys Inne be.	mandements. eodē.
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What thing the wise	Of prayer y pleaseth
of ryght is bound to	God very much. eod
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shuld do general. eo.	Howe a man shoulde
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To eat within thy te-	idle thoughts in pray
der. eodem.	ing. fol. lxxij.
A shorte lesson for the	A meane to auoyd tēp
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A prologe of the three	Almes dedes pleaseth
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sopher. eodem	The first maner of la-
Diuersity between pre	mes deedes. eodem
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What is riches. eodē	almes deedes, lxxij.
What the property of	The third manner of
a rich man is. lx.	almes deedes. lxxij.
What ioyes & pleasures	What is y gretest of
are in heauen. lxx.	ence y a man may do
What thing pleaseth	or offend God in. eodē

Finis.

The Table.

Enterfye.	fol.ri.	Trees to bee set w th
Applettes.	eodem	out rotes & grow. eod
The paynes.	eodem	To fel wood for hous.
Cratches.	eodem	hold or to sell. rlvj.
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Craneling.	eodem	trees eodem
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The scab.	eodem	shedde, lop or croppe
Lowsy.	eodem	trees. fol.rlvij
Warkes.	eodem	To sell wood, or tym-
The sayinge of the		ber. eodem
french man, rlv.		To kepe spring wood.
The diuersity between		follio. rlix
a horse mayster, a		Necessarpe things be-
Coarster, and a horse		longing to graffing.
leach. eodem		eodem.
Of swyne, eodem		What fruit shoulde be
Of Bees, fol.rli.		first graffed. fol.l.
How to keepe beastes		How to graffe. eodem
and other cattel. rliij.		To graffe between the
To get sets and sette		bark and the tree. l.
them. fol eodem		To nourish all maner
To make a ditch, eo.		of stone, fruite, and
To make a hedge, eo		nuts. eodem
To plashe or pletche		A shorte information
a hedge, folio, rlv.		for a younge gentle-
To mend a hye waye		man that entendeth
folio. eodem		to thys. eodem
To remoue and sette		A lesson made in en-
trees, folio. rlvj.		glish verses that a ge-
		telman

The Table.

Maneris seruant that	God most. eodem.
forget none of hys	What be Gods com-
gere in hys Inne be-	mandements. eodē.
hynd hym, fol. lity.	Howe a man shoulde
A prologe for the wy-	lene God, and please
ues occupations, eo.	hym. eodem
A lesson for the wyse.	How a mā shuld loue
folio. eodem.	his neighbour. lity.
What thing the wise	Of prayer y pleaseth
of ryght is bound to	God very much. eod
doe, fol. lity.	What thyngs letteth
What woorkes a wise	prayer. lity.
shuld do general. eo.	Howe a man shoulde
To keepe measure in	pray. eodem
spending, fol. lity	A meane to put away
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der. eodem.	ing. fol. lity.
A shorte lesson for the	A meane to auoyd tēp
husband. fol. lity.	tation. fol. lity.
A prologe of the three	Almes dedes pleaseth
sayings of the philo-	God much. fol. lity.
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What the property of	The third maner of
a rich man is. lity.	almes dedes. lity.
What ioy & pleasures	What is y grettest of-
are in heauen. lity.	ence y a man may do
What thing pleaseth	or offend God in. eodē

Finis.